INSTRUCTIONS AND DEVOTIONS FOR THE Afflicted and Sick:

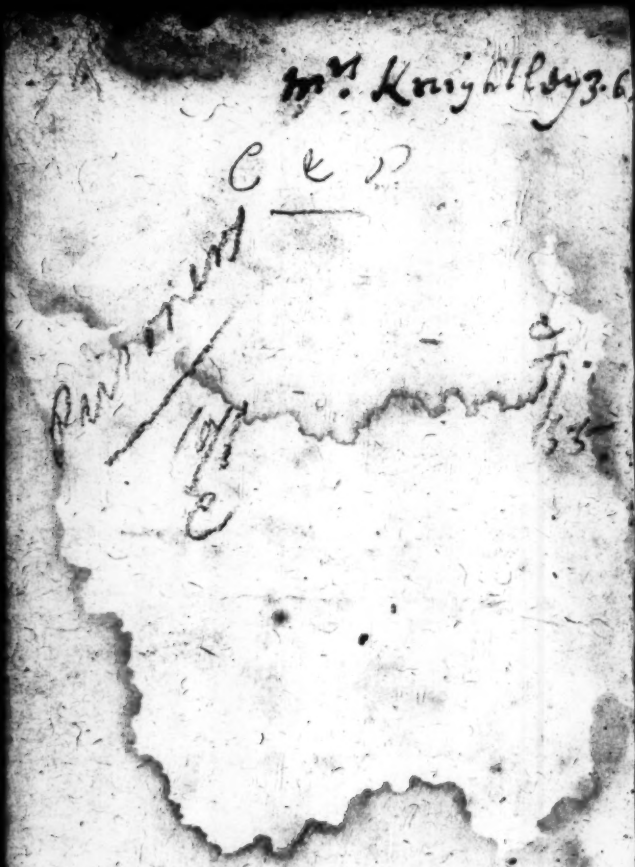
With some Help for

PRISONERS;

Such especially as are to be

TRYED for LIFE.

Printed in the Year, 1697.



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BRITISH
MUSEUM

To the Christian

READER.

BEing truly sensible, how easily we forget our selves in time of Afflictions and Sickness, and that to suffer like a Christian, *is one of the most difficult Tasks, that belongs to our Profession; I have therefore concluded, that a little Help will not at all be unwelcome to any under these Trials; and for that end, have made a short Collection of some Instructions and Devotions, which I hope, may be serviceable for the keeping up the Spirit of Christianity, under these Difficulties. The Holy Scriptures have furnished a great part of the Matter for this little Work; and besides this, I have made use of the* Following of Christ. Card. Bona, Alphonsus Rodericus, Paradisus animæ, Arsdekin, *&c. all most approved Authors, who have writ on this Subject. If it contributes any thing to the relief of*

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my Neighbour in his Diſtreſſes, 'tis a Charity I owe him, and will be no leſs a Comfort to me than to him. If it helps him to prepare for a good End, 'tis what I wiſh him with all my Soul, having recommended nothing to him, but as I deſire for my ſelf; and ſo may I be found at my laſt Hour.

I am ſenſible, the help I here offer him, is not ſuch as I could deſire, and for this reaſon, it has been laid by for ſome Years, in expectation of ſomething more compleat appearing from a better Hand; but ſince nothing comes forth to anſwer my Deſires, and ſomething ſeems wanting, I now Publiſh this, being perſwaded, that ſuch as are in Diſtreſs, will be contented with this help, till they are provided with better.

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INSTRUCTIONS AND DEVOTIONS FOR THE Afflicted, &c.

Q. *What is a Christian to do, in time of* Sickness *and* Affliction?

A. He ought to have recourse to God, and seek Comfort in him. For that being a time of *Trial*, what should he do, but beg for Strength from above, that so being call'd forth into the Field of Battle, he may not fall in the Combat. 'Tis God has promis'd to be the Comforter of the Afflicted, the Protector of the Widow, of the Orphan and the Distress'd: And where should

a Christian in these streights, turn himself, but to him, who is the Fountain of all Mercy and Comfort? This is the Command God has given him by the Prophet *David*, *Ps.* 49. 18. *Call upon me*, says the Almighty, *in the day of Tribulation, and I will deliver thee.* And the good effect of this Expedient, the same Royal Prophet experienc'd; when having in these words laid open the excess of Grief, that then oppress'd his Mind, *Remit consolari anima mea. My Soul was so dejected, that it refus'd all Comfort.* He presently sets down the Cure; *Memor fui Dei & delectatus sum. I cast my thoughts on God, and presently I was fill'd with Joy.* Excessive Grief was his Distemper, and his Remedy, was in raising his Heart to God.

Q. *No Christian can doubt, but God is the most certain relief of an afflicted Spirit; but there's a great difficulty for a Soul, in time of Trouble and Sadness, to raise it self truly to God; because, at that time, 'tis depress'd and kept down under a certain weight, that weakens the Spirits, and leaves it almost without Life: 'Tis then in darkness, and such a black Cloud generally hangs over it, that God*

is not then in its ſight: And how ſhall he then raiſe himſelf to his Lord for comfort; when the very trouble, that puts him into the neceſſity of ſeeking it, quite indiſpoſes him for the doing it, leaving him without Life, Motion and Sight?

A. 'Tis true, the Soul, in thoſe circumſtances, is ſomething indiſpos'd, and through the corruption of Nature, more inclin'd to lye down under the weight it feels, than raiſe it ſelf up and ſeek for relief. But this is a weakneſs a Chriſtian by no means ought to yield to, but inſtead of this, chuſe rather to uſe violence with himſelf, and force *Nature* and *Inclination* to yield to *Duty*: He is then to ſummon up all the Courage he has, quicken his ſinking Spirits, and make head againſt the Enemy, who is then throwing him into Darkneſs and Chains. Such ſeaſonable endeavours as theſe, will make an entire change in the Soul; ſo that whereas it ſeem'd wholly indiſpos'd, through diſquiet and trouble, for the ſeeking its God, it ſhall now, being thus excited, run to him with greater life, and pour forth it ſelf into Prayers with more than ordinary fervor.

Q. I could gladly be inform'd, how this might be; since meeting with Troubles, Crosses and Disquiets so often, 'twould be some satisfaction, did I but know how to make them turn to so good account.

A. There are few but know how to do it, but are unwilling to take the pains: It cannot be done without some struggling and resisting the bent of Nature; and this being difficult in that State, when the spirits are weakned and cast down, few have courage to attempt it; and so neglect to make use of those means, which otherwise they well know, would be beneficial to them. For this reason, a good Friend is very necessary at that time, who, by laying before them the true Motives of Christian Peace, Patience and Resignation, may help to give them new life, and encourage them to go on in their Duty. But because such a Help cannot be so often at hand, as our frequent Troubles and Disturbances of Mind require; therefore it is very fit, every Christian should be provided with some Book, which may be proper in these Circumstances, to suggest to him such good thoughts, as may contribute to his Peace and help at,

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least to abate the Storm. A little Reading is very serviceable in this case, and a good preparative to dispose the heart for Prayer. And because nothig can be more effectual, than to understand the Nature of Tribulation, and the Reasons, why God is pleas'd to visit us with Afflictions, I'll here, in the first place, lay these before you, and then furnish you with some short Lessons out of the best Authors on this Subject, and Prayers, which you may make use of according as you find them to your purpose. And this method, I hope you'll find to be some relief in your Troubles.

Of Tribulation, and the reason why God permits it.

TO lay a good foundation in this affair, every Christian ought to imprint well in his mind, and often reflect on these great Truths, which Faith teaches us: *viz.* 1. That as God has created all things, so he at all times, and even at present, ordains, appoints and governs all. 2. That nothing happens, whether little or great, prosperous or afflicting, without his Providence. 3. That in whatever

comes to pass, in the whole World, he exercises either his Justice or his Mercy. 4. That no Creature has any power, but what comes from him; so that they are all to be look'd on, as the Instruments or Ministers of his Decrees, being, according to the expression of Scripture, as *The Axe in the hand of him that cuts, or as a Staff of him that strikes.*

The due consideration of these truths by Christians, will lay a good ground for their receiving all troubles with a peaceable and resigned mind. For having consider'd God as the Soveraign Lord and Governor of all, and his Will as the Supreme Justice, they will hence conclude; that it is fit he should Reign, and we obey; That it is his part to appoint, direct and guide, and ours to follow; That we ought in all things to conform our selves to his Will, and not expect, that he should submit to ours; That his Will being always Just, always Holy, it is also always adorable, always worthy of our Submission and Love, however the effects thereof prove harsh and troublesome: For that only such Souls as are unjust, can find fault with what Justice

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it self does; whilst the Pious and Good, under all Extremities, and amidst all the repugnancies of Nature, ever cry out with the Prophet: *Nonne Deo subjecta erit anima? My Soul, wilt thou not submit thy self to God?* To whom art thou to be subject but to him?

IV. This consideration of the Will of God acting in every Creature, will put Christians upon looking beyond Creatures in all their disappointments and cross events of things; 'twill make them take notice, not only of the Rod, that strikes and chastises, but more particularly have regard to the Hand that manages, and the Will that directs it; and this will be a great step in order to a lasting inward Peace. For if Christians discern'd God every where, and look'd on him through all his Creatures; if they saw, it is he gives them all the force they have, that it is he who pushes them forward, to put in execution his eternal Decrees; the the light of this Justice and Power would give a check to all their Complaints, their Murmurings and Impatience. For which of them, in his Presence, dares say, They deserve no what they suffer? Who could

have any other sentiments, than those which made Holy *David* say, *Obmutui & humiliatus sum, quoniam tu fecisti*: I held my peace, and was humbled, because it was thou, Lord, that didst this. There is nothing of all that happens to us, but what our Lord does, and who can say, It is not well? We may humble our selves under his Scourges; but if we complain, what is this, but for Dust and Ashes, to set it self up against the Almighty, and question, if not strive, to reverse his Decrees?

Thus, if we kept our Eyes ever fix'd on this first Cause of all Events, how would this help to moderate and compose all disquiets of our minds; how should we then see in all Evils, misfortunes and injustices, the just chastisements of mens Sins: That all is equitable and holy, both in regard of God ordaining all things, and in respect of Men, on whom his Decrees are executed; so that tho the Ministers of this over-ruling Will, through their own depravedness, may be guilty of Injustice; yet their Injustice hinders not what they do; from providing just and equitable to those that suffer it?

In this manner, the discovering the Finger of God's Justice touching us in every Trouble, may be as a lenitive to take off the sharpness of such Passions, as in those circumstances, are too apt to affect and disquiet the mind. For though Nature be then so uneasie, as to be inclin'd to rebell, yet upon discerning the *Will of God* and his *Justice*, even in the severest Trials, must it not then necessarily be over-aw'd by that Sovereign Power, and force it self to a compliance with those Orders, which cannot be controll'd; and where it falls into murmurings, impatience and dejection, it soon experiences, that all this is only adding to that Burthen, which is already its aggrievance, but can be no remedy at all of the Evil?

It may be a farther relief, if we reflect on some other reasons, why God is pleas'd to visit us with Afflictions. As first, that by these bitter Potions, we may be wean'd from the things of this World, that our affections may be taken off from these fading Objects, and fix'd on a more lasting Good; that we may be contented, if not Desire, to be dissolv'd, and releas'd from this Banishment and vale of Tears. This

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was the Blessing accompanied that severe oppression of the Israelites in Egypt, who being tired and quite sick with their slavery, began to cry aloud to God, and desire to be set at liberty, and were thus prepar'd for the Land of Promise. How much do we stand in need of Burthens, that we may be thus tired with our slavery! The World, says St. *Augustine*, Bitter and uneasie as it is, is yet lov'd; what would it then be, did all things ever succeed to our wish? If thus we gredily catch at and embrace its Thorns, what should we do, did it every where abound with Flowers? May not there then be very great Blessings thus convey'd to us, under what we often complain of, as our greatest Misfortunes; while we are thus brought to be disgusted with the World, and made more willing to leave it: Of which God knows, how vicously fond we might be, how our heart and affections might be wholly possess'd with it, did every thing prove favourable in it?

2*dly*. If we consider, that Afflictions are an Exercise, by which God trys the Just, and makes proof of their Fidelity. 'Tis an easie thing, in words,

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to make profession of serving and loving God; but the Sincerity of this Profession then appears, when Temptation or Tribulation begin to make their assaults; then it is the faithful Servant is discover'd, when he continues stedfast under his Trial, when he stands firm and unmov'd, notwithstanding all Disquiets and Opposition, and lets nothing, however troublesome, force him from his Duty, or, in the least, divide him from his Lord. For as Gold is try'd in the Fire, so are the Just try'd in Afflictions. This it was the Angel taught *Toby*: Because thou wast acceptable to God, says he, therefore it was necessary he shou'd make proof of thy Fidelity. This was the reason why this holy Man was visited with Blindness. And under this Tryal may Christians esteem themselvrs, as often as they perceive tribulations to arise against them.

3*dly*. We reflect, That *the Rod and Correction give Wisdom*. that these are often the Means, by which God opens the Eyes of Blind and perverse Sinners, softens the Obstinate, and quickens the stupid and Dull: 'Twas by this expedient *Nebuchadnezzar* came to

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the knowledge of the ever living God; 'twas by the same the *Prodigal Son* became sensible of his misery, and first thought of returning to his Father. How many sinners have been reclaim'd by this way; and how many are now Saints in Heaven, who must confess, Sickness, Poverty or Affliction to have been the happy occasion of their turning their Eyes that way; and that, had they not been thus awak'ned, they might have for ever slept on in Death!

4thly. If we observe, that suffering Troubles with Patience, is a most effectual means for obtaining pardon of Sin. *For God is full of Compassion and Mercy, and in the day of Tribulation he will forgive our Offences.* And therefore *David* being conscious of his Guilt, and knowing, how beneficial Affliction might be to him, in order to the making his peace with God, and being discharg'd from his Sin, openly made this profession: *Ego ad flagella paratus sum.* I am waiting for Affliction; I am prepared for the Scourge; I know I have Offended, and am sensible, the Chastisements of God, are the most effectual means for restoring me to his Favour. What Christian is

there

there, that lies not under the guilt of some sin; and if he any ways conceives how injurious this is to his Soul, ought not he ever be prepar'd, with *David*, for the Scourge; willingly accept of all Trouble, as the remedy of his Evil; and never complain of the cruelty of the Surgeon's hand, who Cuts, that he may Cure, and thus strives to prevent the Patient's greater Misery, and hinder his perishing under the filth of his Sores.

With these, and such other considerations, ought every Christian be well furnish'd, by the daily reading of good Books, that so they may be ever prepar'd for making a good use of all Troubles, and turning them to the best advantage. How great a help would it be to us, if in all Disappointments, Injustices and Afflictions, we could ever behold the Soveraign *Will of God*, and the decrees of his *Justice*? Who would not then strive to make Nature stoop to his Orders, and go on, without complaint, in that way, where he leads? And if we could ever bear in mind, that the evils we suffer, are to preserve us from the snares of this World, for the encrease of our Patience

ence and Humility, for the trial of our Fidelity, to make us sensible of our weakness, understand our selves, and to deliver us from those Sins which otherwise might be our eternal ruin; how should we preserve a cheerful Heart under all Sufferings, and from the prospect of so manifold a good, ever bear up under all Trials with courage and comfort? We are us'd to submit to many little Inconveniencies, when these are the price of a more valuable Good; and should not we then labour to arrive to that Christian temper, as to esteem all the Afflictions of this World, but as little inconveniencies, when beholding *Eternal Misery* and *Happiness* before us, we see these may be a means to rescue us from the one, and purchase the other? If we were so placed, as to have Hell-flames just behind us, and before us all those Troubles we now meet and complain of as grievous, how cheerfully should we run through all these, so to be at a greater distance from that devouring Fire, and secure us against its more important Terrors? If we had a more lively and constant apprehention of this place of Torments, our greatest Afflicti-

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ons we suffer here, would appear as nothing? Then should we esteem the Terms very easie and comfortable, if for the patient undergoing these our short-liv'd and passing Trials, we were to escape those, which are to endure for ever; especially too, if the gaining Heaven be added to the Conditions; how should we then be more easie and contented under all Afflictions, submit to them with a more resigned Will, and never permit ourselves to be dejected and sink down as under a Burthen, or give way to melancholy and Sadness, but ever preserve an even and easie mind, as is indeed the great Duty of a Christian, from the assured hopes of the good effect of such Trials, and the happy fruit to be expected from them?

Of Sadness.

Q. *And will not you allow a Christian then to be troubled at these Losses and Afflictions, that befall him, which some times are so very severe, as to make the greatest Courage and Resolution yield and give way.*

A. I'll tell you; I don't expect Christianity should destroy Nature, but rather

ther moderate and govern it, and by holding the Reins, prevent its running into Excesses, to which it violently bends. A tender Mother must be allowed to mourn and shed some Tears at the Death of her Children; and as the stoutest Man must be allowed to be discompos'd and cry out at any violent and sudden Blow that is given him; so in the best of Christians, there will be some uneasiness, disquiet and grief, at those many Misfortunes and strange Accidents, which often happen in the World: But then his care must be, so prudently to moderate these natural and sudden Passions, as not to let them get possession of his Heart, and seize him with *Sadness* and *Melancholy*, that he becomes no longer Master of him: For tho moderate Grief be natural and rational, yet the excess of it is vicious and by no means warrantable on any score, in a good Christian; but to be avoided as a most dangerous Evil.

Q. *Why is* Sadness *and* excessive Grief, *so dangerous?*

A. Because, when it comes to that degree, it is like other violent and vicious Passions, usurps upon Reason and Religion, takes the command out of

their

their hands, and keeps a Man in a very unealie Slavery. 2. Because it very much indispoſes a Christian, renders him unfit for every Duty, makes him nauceate his Prayers, ſo that he either ſays them without reliſh, often leaves them unfiniſh'd, or quite lays them by: And for other Exercies and obligations, how many delays and put-offs? *Dormicavit anima mea præ tædio. His Soul is drowſie and aſleep, thinks but little and do's nothing*; ſo that there's a kind of a ſtop put to the whole affair of his Soul. 3. Becauſe it repoſes him to evident ſhares of the Enemy, and many dangerous Temptations, and often draws him into Sin; ſo that, it may be, there's no other indiſpoſition of the Soul ſo ſerviceable to the Divil as this: *Sub umbra dormit*; when a Chriſtian Soul is clouded with this ſort of Darkneſs and confuſion, 'tis in this Darkneſs the Divil makes his neſt; ſo that, while in other Temptations he makes ſome paſſes and attemps, and often go's by, here in this he takes up his reſt, and pretends to it as a ſecure Poſſeſſion. *Sub umbra dormit.* So that if at any time he invites into a Soul ſeven other Spirits worſe than himſelf,

there's

there's danger of its being so here. For as the Psalmist says: *Posuisti tenebras & facta est nox, in ipsa pertransibunt omnes bestiæ silvæ.* When the Night comes on and Darkness covers the Earth, then it is the Serpents and all the wild Beasts forsake their holes and go abroad for Prey: So here, when Grief and Sadness have brought Night upon a Soul and cover'd it with darkness, then the old Serpent with other Fiends come abroad and securely prey upon all that can be found of good in it. Hence it is that a Christian in these circumstances of Grief, is so easily mov'd to Passion, becomes peevish upon every slight provocation, and gives trouble to all about him. Hence jealousie arises, Suspition and Malice: Hence spring many vain and unreasonable Fears; Hence disorder and Confusion; and hence it is, he often acts so contrary to all the Rules of Reason and Discretion, that he seems to make good what the Scriptures says: *Non est sensus, ubi est amaritudo*; Where Melancholy and excess of Sadness have got possession, there Reason and Judgment are much prejudiced, if not cast out of doors.

And

And is it not this temper the Devil makes use of to drive Men into Despair, filling them with such dismal and terrifying thoughts, that they seem to think themselves excluded from all the Mercies of God, and that, as for them, there's no Hopes of Pardon: *No body is so bad as they*, ever runs in their mind; and beholding no Good in themselves, God's goodness is likewise hid from their Eyes? But where this game will not take, that he cannot force them to quit their Confidence in God; how does he then importune them to seek comfort in dangerous Diversions and Delights, and under the pretext of relieving the Spirits, turns their thoughts upon such Objects, which afterwards prove destructive to all Goodness, Piety and Christianity? How many temperate Men have hence run into all manner of Excess? How many into Licentiousness; and thus to cure Melancholy, have by degrees, laid aside both Religion and Reason? In this manner our spiritual Enemy takes advantage of this seemingly harmless indisposition of the mind, and from so inconsiderable a beginning, too often brings Ruin upon the whole.

Q. *If this be the case of Sadness and Melancholy, that it is the Root of so many Evils, 'tis a very dangerous Distemper indeed. But how shall a Christian secure himself against it, amidst so many Misfortunes, which often come to his lot?*

A. Christianity has no other defence against it, besides Prayer and laborious Endeavours, which it prescribes, as proper to be made use of against such an Enemy. And therefore, as often, as any Dispositions or Inclinations begin to appear on the mind, as tending towards Sadness, a good Christian ought presently to be fearful and jealous, as of an approaching Enemy, and so take the alarm, as to excite in it self all possible courage to make head against and totally suppress him, before he gathers strength. He ought then to stand carefull on his guard, and make the same resistance as against the foulest of all Temptations; for tho nothing of sin appears, yet there's that which makes way for all sin; for as Christ had his Apostles, whom he sent before, promising he would follow after them: so the Devil has his Apostles, whom he sends to prepaare his way before him; and amongst

these,

these, *Sadness* must have its place, as being but too often his Fore-runner. What then should a Christian do, when it begins to shew it self, but on the one side, stand up in his own defence, labour, resist and fight against it, and have recourse to all those Motives, proper for the encouraging him to Patience, Submission, Resignation, look on the end of his Calling, the obligation of Christianity, the desert of his Sins, the examples of the Saints, and of their Leader, Christ our Lord, the reward of patient Suffering, and punishment of Impatience; and on the other side, have recourse to Heaven by Prayer, and by pious reading of good Books, so comfort and strengthen his Mind, that however he may have misfortunes enough, to disturb and put him into some disorder for the present, yet that he deliver not himself up to dejection and Melancholy, but ever struggle with the evil, and not omit to cast up some thoughts towards Heaven, even in the greatest extremity, till by degrees he so recover the dominion of himself, and command of his Passion, that he readily submit to the Decrees of God's Ju-

stice, and with cheerfulness embrace his Will.

Q. Well, if yielding to Sadness, may not be allow'd to the Unfortunate, may it not be permitted at least to those Pious Christians, who grieve not for this World, but for the next; not for themselves, but for God, whom they earnestly desire to Serve and Love above all things? there are many, whose business is the Salvation of their Souls, and whose Wishes are to Pray frequently, to Repent Heartily, to forsake every thing that can possibly render them displeasing to God. And behold, while they are labouring to go on in this Course, they meet with so many Distractions, such frequent Temptations, and so often fall into those Weaknesses and Offences, which they purpos'd to avoid, that all things seem to go backward with them: And how can these choose but lament these their fruitless endeavours, while they see, in striving to come nearer God, they go farther from him? Sure, if they love God, they must needs be troubled at the many hindrances they find in his Service: And if they offend him, certainly it must be allow'd them to grieve for their Sins.

A. 'Tis true, if ever Grief be allowable in a Christian, it must be for Sin: But

But this grief for Sin, is very different from that *Sadness* and *Melancholy*, of which we have hitherto spoke: For while we are commanded to repent of our Sins, and be heartily troubl'd for having offended God; see what kind of Trouble this is: This is a Holy Trouble, a Trouble that is Obedient, Affable, Humble, Meek, accompanied with Sweetness and Patience; a Trouble, which, instead of discouraging the Soul, cheers it up, and incites it seriously to apply such remedies as are most effective for the preventing all manner of relapse; that is, spurs it forward to Penance and Prayers, to Vigilancy and Labour. This is the trouble of a Contrite Heart, to which the Holy Scriptures and Church so often invite us; this is the true Christian Mourning, which Christ has promis'd to reward with Bliss. While Sadness and Melancholy have quite other effects; ever rendring the Soul stupid and dull, forward and harsh, taking off all relish from Prayer and other exercises of Penance, disswading her from making use of them, as being likely to have no effect in her, whose evils are not to be remedied. Thus

these betray themselves to be evil Passions of a distemper'd Mind, and no Vertues, whilst they incline it so contrary to all the Principles of Reason and Religion, extinguish Hope, and are so injurious to the Goodness of God: And therefore, as often as a Christian observes these motions within him, with a sort of Dulness and Dejection stealing on his Spirits, however it be pretended for his Unworthiness and the foulness of his Sins, he ought immediately use endeavours for the shaking it off, give no credit to all the fair colours and pretexts, under which it presents it self, but conclude it to be all Imposture, and tho there be a great trouble and disquiet on the Mind, and all pretended for Sin, yet still to suspect, that 'tis more Indisposition and Distemper, than true Repentance.

For true Repentance takes another way; it first indeed represents the sins of the Penitent, as contrary to God's Goodness, to his Will and express Command; it shews them in God's Justice, to be condemn'd of Insolence, Ingratitude and Injustice: Hence it excites in his heart a Trouble and Sor-

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row for his Unworthiness to so Good a God: But then, Secondly, It never fails to point towards the infinite Mercy and Goodness of his Heavenly Father, which is ever ready to pardon those very Sins, upon his Repenting and Forsaking them; and here, upon this prospect and assurance, flows in a certain Comfort upon the Soul, not removing the Trouble for having Offended, but so sweeting it, as to inspire the mind with new Life and Courage, and push it forward to a cheerful undertaking and performance of whatever is proper for making his Peace with God: So that this true Penitential sorrow for Sin, is ever accompanied with a certain spiritual Comfort and Joy, arising from the encouragement of God's Mercy: And therefore as those, who seem to repent of Sin, and have not that true *Sorrow* as they ought, are wanting in the consideration of God's *Goodness*, which they have abus'd, and of his *Justice*, which they have provok'd; so likewise, they, who with the *Trouble* and *Sorrow* of having offended, have not this interior *Comfort*, are most certainly wanting in the consideration of his *Mercy*, and in the

Confidence they ought to repose in him.

Thus *Comfort* ever attends the *Trouble* of a true Penitent, and bearing up his Spirits, hinders him from falling into Dejection of mind: And a like Comfort he ever preserves, notwithstanding all the Snares, by which the Devil labours to cast him down and draw him into the Darkness of Melancholy. For if the thoughts of his *frequent Failings*, of his *not being true to his good Purposes*, &c. press on him and begin to seize him with terror; he forthwith endeavours not to lose his interior Peace, but seriously resolves to use the best of his care for the future to prevent the like; repents of them, as they are an *Offence against God*; but as they are *Troublesome to himself*, resolves to bear them with *Patience*; knowing it his Duty to bear patiently with his own defects, as well as with those of others: Thus has he a *Zeal for Justice*, which makes him *hate his Sins*, and that *Patience*, which makes him suffer the *Trouble* of them: Thus he wages a continual War against his Imperfections, and nevertheless so bears with himself and them, as not to give

give himself up to Melancholy and discouragement; striving ever to be content with that measure of Grace, God is pleas'd to bestow on him. And concluding that *anxiety* and *disquiet* of Mind, to which he observes himself naturally inclin'd, on these occasions, to be nothing better than Passion, to be the effects of Impatience and Pride, because he is not so constant and regular as he would be.

Again, If he preceives himself to be in a state of Coldness and Insensibility; or that he is so closely assaulted with all sorts of Temptations, and disquieting thoughts, that he cannot begin to Pray, Read, or think of his Soul and Eternity, but presently a thousand idle fancies croud about him quite distracting his Mind, and that he cannot remedy this Indisposition: He notwithstanding all this, still labours to preserve his inward Peace, looks on this as a spiritual Affliction, sent him by the just hand of God; thinks it his great duty, with all Humility, to submit to these his appointments; and hopes, if he truly humbles himself and quietly submits to this his Will, he may draw as much profit thence, as if it had pleas'd

his Divine Majesty to have fill'd him with more sensible devotion; because he considers, that tho fervent and quiet Prayer be very acceptable, yet that *resisting Temptations with Constancy and Courage*, and *a patient submission to the state that God appoints*, is the Exercise of very good Christians, and no less acceptable to Heaven. Hence it is, that though he often sends up his Sighs to God; saying, *Domine usque quo*! Lord, how long shall I live without comfort! Yet he still continues in Peace, resolves more and more to humble himself, and to admit no Impatience, in the Darkness wherein he is left.

Q. *In this manner, I see you'll not allow of Sadness or Melancholy in a good Christian, upon any account whatsoever; neither upon the account of* Exterior Afflictions, *or upon the consideration of his* Imperfections, Inconstancy *or* Sin, *or in time of* Temptation, *or* Interior Desolation; *but conclude it to be every where a Weakness and Indisposition of the Mind: And if this be so, may not I here conclude, that great numbers of well-meaning Christians deceive themselves in this Affair, while they indulge themselves in* Sadness,

and

and think they do no harm? But now, one question more, and I leave my self to your directions: What do you think of such, as being of a Melancholy disposition, are often overwhelm'd with Sadness, and know not why: Would willingly be deliver'd from it, and know not how; And hence, are under great Oppressions, Disquiets and Terrors, and render'd unfit for every Christian duty?

A. They are truly to be pitied, and must consult how much they stand in need of the Physicians help; for tho they are under an Evil, that effects the Mind, yet the Cure of it depends much on the disposition of the Body. As to the Nature of it, as it falls here under my consideration; I think 'tis of it self, very prejudicial to all progress in virtue, 'tis injurious to Devotion, expos'd to many Temptations, and is attended with most of those ill consequences set down in the beginning of this Chapter, as flowing from Sadness: And it being thus pernicious in it self, and fatal to all Christian, Family and Personal Duties, as those know too well, by their experience, who are subject to this Evil; I cannot here omit laying before them the strict

obligation they are under, of using all endeavours to prevent at leſt their falling into it: For tho, when they are in the height of this diſtemper, and are now oppreſs'd with the violence of its terrors, they are then, it may be, ſo diſabled, that they can make but very weak reſiſtance againſt it; yet they have much more in their power when they obſerve it to begin to creep upon them; and then it is they ought to ſtir themſelves up, and courageouſly make head againſt it, as knowing, that if they do'nt then ſuppreſs it, they are in evident danger of being made Captive by it. How then, are theſe bound in their intervals of quiet, to prepare and arm themſelves with Patience, Humility and Reſignation? How jealous and fearful ought they to be of every little diſquieting thought? How ready to check all apprehenſions of injury or contempt? How careful to put a ſtop to the earneſt workings of their Imagination, and Reaſoning? How watchful to remove every little Heavineſs or Dulneſs, that begins to ſeize them? How ought they, in all theſe occaſions, ſtrive to deny themſelves, ſtand up againſt the Temptation, ſeek

ſome

some way to divert the Evil, either by innocent Company, Converſation, and above all, have recourſe to a good Book, to Prayer and ſeek help from above? For, tis not to be queſtion'd, but ſuch timely endeavours would be very beneficial for the preventing the diſtempers growing to a head; and I am certain, that if upon the *firſt perceiving any Trouble or Heavineſs creeping on their Spirits*, they would forthwith conſider it, as an *Affliction from the hand of God*, and ſo ſtrive to accept it as ſuch, not only with *Patience*, but, as they are bound, with *Comfort* and *Cheerfulneſs* too: Theſe endeavours would be bleſs'd with good effects, and not only be an eaſie, but often a total removal of the Burthen.

In this manner muſt theſe labour; and without it they diſcharge not a good Conſcience: For tho in Chriſtians of a more eaſie and cheerful Temper, a ſlight and paſſing Trouble, a little diſcontent, or other diſorder may not be very criminal, becauſe they eaſily caſt it off, and are not in that evident danger of falling into the extremity of Paſſion; yet in theſe it is far otherwiſe; for ſince every little diſquiet

et in them is but too often the way to a greater, and a ſmall diſturbance inſenſibly grows upon them, till 'tis above their power to maſter it, and ſo diſables them, that they are not in a condition of performing well any Duty either to God or Man; hence are they bound to be more watchful over themſelves, and upon the firſt appearance of any Diſturbance and Heavineſs, make a ſpeedy oppoſition and labour to caſt it off; as looking on it, not as it is inconſiderable in its firſt approach, but as it is terrible in all thoſe Conſequences, which are too likely to attend it, if not prevented by an early reſiſtance.

Q. *There's too much reaſon for this, and I wiſh the perſons concern'd would duely conſider it; 'twould be very advantageous to the health and quiet both of Body and Soul. But now you have laid before me the nature of this Diſtemper and method of the Cure; you muſt in the next place let me know ſomthing of the Practice of it, and tell me what Devotions and Books are moſt proper for the working this good effect, which you propoſe.*

A. All ſpiritual Books are helpful for this end; However, ſince ſome parts

parts of them may be more ſeaſonable and effectual than others, I'll here give you a ſhort Collection of Devotions and Leſſons, which in time of Trouble, Diſquiet and Sadneſs, may be proper for the affording ſome Relief. And tho a Perſon, in thoſe Circumſtances, finds himſelf indiſpos'd for this Exerciſe; yet ſince God has promis'd to hear ſuch as call upon him in time of Tribulation; ſince 'tis not only in time of Light and Comfort, but in Anguiſh and Darkneſs, we are commanded to bleſs him: *Benedicite Lux & Tenebræ Dominum.* Light and Darkneſs, Bleſs our Lord. Therefore a Chriſtian, notwithſtanding all his Interiour Deſolation and Darkneſs, ought to have recourſe to to God, in the Beſt manner he is able; for he that knows his Indiſpoſition, has goodneſs to pardon his Defects and accept his Deſires.

An Exerciſe in time of Affliction and Sadneſs.

I.

IN thee, Lord, have I put my Truſt, let me not be confounded for ever; *but* by thy Juſtice deliver me.

Give ear to my Cry; *and* make haſte to help me. Be

Be to me a God *and* Protector; *be to me* a place of refuge, and save me.

For thou art my Strength and Defence; and *now* for the glory of thy Name, thou wilt guide and support me.

Thou wilt deliver me from the Snare, that is laid for me, because thou *alone*, art my Protector.

Into thy hands I commend my Spirit; for thou hast Redeem'd me, O God of Truth.

Thou hatest those who follow Vanities, who vainly *hope in them*.

But, as for me, I have placed my Trust in our Lord; *and* in his Mercy I will rejoice and be co nforted.

Have mercy *therefore* on me, O Lord, because my Affliction is great.

My life is consum'd in Sadness; and my years pass away in Sighs.

I am become a Reproach among my Enemies and Neighbours, and my Friends flye from me.

I hear the Abuses of many that dwell about me.

Yet, Lord, in thee have I hop'd; I have said, Thou art my God; and in thy hands is the disposal of all that belongs to me.

Rescue

Reſcue me then from the hands of my Enemies, and from thoſe that Perſecute me.

Let the light of thy Countenance ſhine upon thy Servant, and ſave me in thy Mercy: Lord, let me not be confounded, becauſe I have call'd upon thee.

O, how great is the treaſure of thy Sweetneſs, O Lord, which thou haſt reſerv'd for thoſe that fear thee:

Which thou haſt prepar'd for thoſe that hope in thee!

Thou wilt give them ſhelter in thy preſence, from the Perſecution of Men.

Thou wilt protect them in thy Tabernacle, againſt the contradiction of ill Tongues.

Why therefore art thou ſad, my Soul? Why doſt thou afflict me?

Hope in thy God: *For* he is my Refuge and Strength; he is my Helper in all the Tribulations that have encompaſs'd me on every ſide.

Therefore I will not fear, tho the whole World be in diſorder about me.

II.

To thee, Lord, have I lifted up my Soul; my God, in thee I put my Truſt, let me not be confounded.

Let

Let me no longer be the ſcorn of my Enemies; for all thoſe that hope in thee, ſhall not be confounded for ever.

Shew me thy Ways, O Lord, and teach me thy Paths.

Lead me in thy Truth, and inſtruct me; for thou art my God, my Saviour; and in thee have I hoped all the day.

Be mindful of thy Mercies, and of the Goodneſs thou haſt ſhewn from the beginning of the World.

Remember not the ſins of my Youth; nor *the failings* of my Ignorance:

But remember me according to thy Mercy; according to thy Goodneſs, O Lord.

Our Lord is Sweet and Juſt; therefore will he be a Guide to thoſe that are out of the way.

He will lead the Meek in the way of Juſtice, and teach them his Paths.

All the ways of our Lord, are Mercy and Truth, to ſuch as ſeek Peace with him and his Laws.

Pardon, Lord, my Sins, for the glory of thy Name, becauſe they are very great.

Who is the Man that fears our Lord? To him is our Lord a Guide, in the way he has choſen.

Our

Our Lord is the ſupport of all that fear him; and he has promis'd to manifeſt himſelf to them.

My eyes are therefore always lifted up to God: Becauſe he will deliver me from the Snare.

Look then upon me, and have compaſſion on me, becauſe I am left alone and in Diſtreſs.

The afflictions of my heart are many: Deliver me from my Neceſſities.

Have regard to my Weakneſs and my Trouble, and pardon all my Sins.

Conſider my Enemies, becauſe they are many; and becauſe with Injuſtice and Malice, they purſue me.

Preſerve my Soul, and deliver me; let me not be dejected, becauſe I have placed my confidence in thee.

The Innocent and Juſt have favour'd me, becauſe I truſted in thee.

Deliver Iſrael, O God, from all its Afflictions.

III.

To thee I have lifted up my eyes, who dwelleſt in Heaven.

As the eyes of Servants are in the hands of their Maſters; ſo are my eyes upon thee, Lord, till thou haſt Mercy on me.

Have

Have Mercy on me, Lord, have Mercy on me; for 'tis now a long time I am become a reproach.

'tis a long time my Soul has been oppreſs'd being the Scorn of the rich, and the Contempt of the proud.

Hear, therefore, O God, my Prayers, and deſpiſe not my Petition; be attentive to me, and graciouſly hear me: For, behold, I ſink under my Trial; I am troubled at the words of my Enemy, and at the Unjuſt, that perſecute me:

Becauſe they have laid crimes to my charge, and in their Anger, have been ſevere to me.

Therefore is my heart diſturbed within me, and the terror of Death has ſeiz'd me.

Fear and Trembling have ſurpriz'd me, and I have been cover'd with Darkneſs.

And I ſaid; Who will give me the wings of a Dove, and I will flye away and be at Reſt.

I have waited *however* in him, who is my Saviour, who is my help againſt all dejection of Spirit and Trouble.

I have cry'd to my God, and my Lord will be my Deliverer.

At

At Evening and Morning, and at Noon, will I declare my cauſe before him, and he will hear my voice.

He will reſcue my Soul from thoſe that approach againſt me, and ſettle me in Peace.

My God will hear me, and he, that is Eternal, will humble my Enemies.

Caſt therefore all thy care upon thy Lord, and he will comfort thee; neither will he permit the Juſt to be Perſecuted for ever.

My God, I have now laid open my Cauſe before thee, and thou haſt ſeen my Tears.

And as thou haſt promis'd, ſo ſhall my Adverſaries be put to flight.

In whatever day I call upon thee, behold, I find thou art my God.

I have put my hope in my Lord, and I will not fear what Man can do to me.

Have pity *therefore* on me, O God, and be merciful to me; for in thee have I put my Truſt:

And under the ſhadow of thy Wings will I hope, till this evil is paſs'd away.

Help me, O God, my Saviour.

And for the Glory of thy Name, deliver me, O Lord.

I. LES-

I. LESSON.

WIth Patience let us run the race that is set before us; looking upon Jesus, the Author and Finisher of our Faith, who for the Joy, that was set before him, endur'd the Cross, contemning the shame *thereof*, and is now seated at the right hand of the Throne of God. Think upon him, who suffer'd such contradiction from Sinners, that you be not discourag'd, or dejected in Mind. For as yet you have not made resistance to Blood, in fighting against Sin. Have you forgot that Comfort, which is spoke to you, as to Children? My Son, despise not the Correction of thy Lord, and be not cast down, when thou art Reprov'd by him: For our Lord Chastises him whom he loves, and Scourges every one, whom he receives as a Son. Be courageous *therefore* under Sufferings; God treats you as his Children: For, what Son is there, whom the Father does not Correct? If you are without Suffering, in which all have had their share, then are you illegitimate, and not true Children. Besides, we have had Fathers of our Flesh, who have Cor-

Corrected us, and yet we gave them reſpect. Shall we not be much more obedient to the Father of *our* Spirits, and live? For they chaſtis'd us as they thought good, and in *order to* this life, which is ſhort: But God puniſhes us as it may be for our advantage; for our being made partakers of his Holineſs. No puniſhment, while we are under it, ſeems comfortable, but troubleſom; but afterwards it brings forth the peaceable Fruit of Juſtice, to ſuch as have been Exerciſed by it.

Bleſſed is he, that ſuffers Tribulation; for when he has been tried, he ſhall receive a Crown of Glory, which God has promis'd to thoſe that love him. As the ſufferings of Chriſt abound in us; ſo likewiſe through Chriſt, our comfort abounds: For if we ſuffer with him, we ſhall be glorified with him, and receive the crown of Glory, which God has promis'd to thoſe that love him.

II. LESSON.

BRethren, be not ſurpriz'd in the ſeverity of *Afflictions*, which are ſent you for your Trial, as if ſomething extraordinary had happen'd to you;

you; but rejoice in your having a part in the Sufferings of Chriſt, that you may be fill'd with joy in the manifeſtation of his Glory. If you are reproach'd for the name of Chriſt, bleſſed are you; becauſe the honour, glory and power of God and his Spirit reſts on you. But let none of you ſuffer as a Murtherer, or Thief, or a worker of Evil, or a deſigner of your Neighbours wrong. But if any one ſuffers, as a Chriſtian, let him not be aſham'd, but glorifie God in this name. For the time is now come, that Jugdment begins in the Houſe of God: And if it begins with us, what ſhall their end be, who believes not the Goſpel of our Lord? And if the Juſt ſhall ſcarce be ſav'd; where ſhall the wicked and ſinners appear? Wherefore, let thoſe that ſuffer according to the Will of God, commend their Souls in good Works to their faithful Creator.

Let none return Evil for Evil, but overcome Evil with Good; Bleſs thoſe that Curſe you; for in this are you call'd, that you may inherit a Bleſſing: If you ſuffer for Juſtice, bleſſed are you. 'Tis better be afflicted, if God ſo will, in doing our duty, than ſuffer for

for our wickedneſs: For thus may we merit a bleſſing.

III LESSON.

THink not that I came to bring Peace upon Earth: I came not to bring Peace, but the Sword. For I am come to ſeparate the Son from his Father, and Daughter from her Mother, and the Daughter-in-law from the Mother-in-law; and a Man ſhall have for his Enemies thoſe of his own Houſe. He that loves Father or Mother more than me, is not worthy of me: And he that loves his Son or Daughter above me, is not worthy of me. And he that takes not up his Croſs and follows me, is not worthy of me. He that will ſave his life, ſhall loſe it, and that loſes his life for my ſake, ſhall ſave it.

Who ſhall ſeparate me from the love of Chriſt? Shall tribulation, or affliction, or hunger, or danger, or perſecution? Theſe Evils I overcome through him, who has lov'd us. And I am aſſur'd, that neither Death nor Life, nor any things preſent nor to come, nor any creature ſhall ever ſeparate me from the love of God, which

is

is in Jesus Christ our Lord; but that I shall overcome all Evils through him who has lov'd us.

I.

If it was necessary that thou Lord, should'st suffer and so enter into glory, how can I expect to have part in that happiness, unless I walk in the High-way of the Cross?

I confess, thy Judgments are just, and that according to truth and justice thou hast humbled me.

I desire to fulfil the decrees of thy Justice, and rather suffer, than transgress thy Will.

I will bear thy Anger, O Lord, because I have sinned against thee. And if I have receiv'd good things from thy hand, why shall I not with content, submit to the evil, with which thou art pleas'd to visit me?

In all my trouble I will think of thee my Good Jesu, who hast suffered far greater things for me.

I wish I could with thy Apostles, suffer Affronts, Reproaches and Poverty, with a joyful Heart.

I will now endeavour at least to suffer with patience, whatever evils befall me, and this for the love of thee.

If

If thou art pleaſed to exerciſe me with Temptations; if Sadneſs or Grief diſturb me; if Sickneſs or Pains diſorder me, I will bear all with courage through the aſſiſtance of thy Grace.

Far be it from me, Lord, to ſink in Spirit, or be dejected under theſe Trials, with which thou art pleaſed to exerciſe me, for my greater good.

With thy help, I will endeavour to overcome all Difficulties, and in thee, my God, will I paſs over this Trouble.

Permit me not, Lord, either for love of Quiet or fear of Trouble, to forſake the way of Vertue and Juſtice.

No, my God, tho I were to ſuffer all the afflictions and miſeries of the World, yet would I never forſake thee.

But art thou not then aſham'd, my Soul, to be thus diſturb'd, and to let trifles afflict me!

Is it not a ſhame to thy Profeſſion, that thou letteſt Melancholy and Sadneſs take poſſeſſion of thy Heart, uſurp the place of thy God, and turn him out from thence?

Inſpire my Heart, O God of ſtrength with new Courage; for behold, I deſire now to follow thee in every affliction; I deſire that no drineſs, or de-

lation of Spirit, may any more divide me from thee.

I am become as a Beast of burthen before thee, O Lord my God; thou knowest the weight that is upon me: O grant I may go under it with Patience, that by the way of the Cross, I may approach to thee.

II.

I offer my self to thee, O Lord, and here earnestly beg thy Grace, that I may bear all my troubles pith patience with cheerfulness, and without any complaint.

O, that I had the patience of thy Servant *Job*; the courage and constancy of thy Martyrs, who have forsaken Friends, Goods, Liberty and Life for thee.

I wish I were worthy and truly dispos'd to leave all for thee, and in the manner thou pleasest.

Since therefore at present thou visitest me with Correction take not thy Mercy from me: Since thou punishest my Obstinacy and Wickedness, let me inherit thy Promises: Since thou art pleased to add to my Troubles, be pleased likewise to encrease my Patience.

I now know and confeſs, that I am a Sinner, that I am nothing; and as I deſerve, ſo I deſire to be eſteem'd as nothing.

I now chuſe rather to be contemptible and little in thy Houſe, than to live amidſt the greatneſs and pride of Sinners.

Behold therefore, I now caſt my ſelf, for thy ſake, beneath all Men, becauſe I am the moſt unworthy of all.

And what have I to deſire, but to ſuffer and be contemn'd for thy ſake, and for puniſhment of my Sins?

For I confeſs, I have ſinn'd againſt thee, my God, and am not worthy to look up towards Heaven, for the multitude and foulneſs of my Tranſgreſſions.

All Creatures, in their ſeveral degrees, are obedient to thee, only I am rebellious, and by my Offences, run away from thee.

But look on me again. O thou good Shepherd of my Soul; call aloud after me, let me hear thy Voice, and bring me back.

And ſince thou inviteſt all to come to thee, by the way of the Croſs and Self-denial, give me thy Grace, that I

cheerfully bear my Cross, and with courage follow after thee.

For I desire to walk in no other way but thine; to learn no other Truth, but thine; to live no other life, but thine: For thou art the Way, the Truth and the Life.

I beseech thee, therefore, dear Jesu, let me be ever mindful of thy Death and Passion, and in this, may I ever seek rest and comfort amidst all my Troubles.

Let the thoughts of thy Sorrows, ever fill my Breast, and then how little will mine be!

O sweet Jesu, who with so much joy and triumph, went'st up to Jerusalem, there to suffer a most cruel Death for me, quicken now my Spirits, that with a cheerful Heart I may suffer all for thee.

III.

Alas, my suffering is but little, if compar'd to my Sins; And when I consider my Transgressions, I see thy Scourge is just; O Lord; but in me I find nothing, whereon to build the hopes of comfort.

'Tis on thy Mercy alone I can depend for my support and assistance: And in this I will ever trust; for thy Mercy is above all my Sins.

I

I am glad, that in my ſelf there is nothing, and that in thee alone is all the hopes of my Comfort; in thee, who art my Refuge and Strength.

Thou haſt ſaid, Lord, Without me you can do nothing: And ſo it is: What therefore have I to do, but to lift up my Eyes to Heaven, and wait for my relief from thee, O infinite Goodneſs!

Be now to me a God and Protector; forſake me not, deſpiſe me not, O God my Salvation. For tho I am neglected by many, yet thou art my Powerful helper.

I flye to thee, Lord, that by thy heavenly Comfort I may encreaſe in Patience, and that hoping in thee, I may not be confounded for ever.

All my Truſt is in thee, good Jeſu, and all the ground of my Confidence, in thy precious Blood. Thou art my Life and my Hope.

Tho I have many Troubles, and am encompaſs'd with Afflictions, 'tis all what is appointed me by thy Providence, and all for my good; and therefore will I ever hope in thee.

Thy Mercy is great; in this will I place my confidence; and thus only

shall I find rest for my Soul, and never be disappointed.

Magnifie thy Mercies, Lord, who savest all that trust in thee: Preserve me as the Apple of thy Eye, and under the shadow of thy Wings protect me.

'Tis better to trust in God, than to trust in Man: 'Tis better to hope in our Lord, than in the great things of the Earth.

O God of Power, happy is he who puts his trust in thee: By thy Grace I shall overcome all Temptations; by thy Comfort, I shall be born up amidst all Evils.

Behold therefore, I here renounce my self, and all that I have, or am. I give all into thy hands; I leave all to thy disposal.

If thou takest comfort from me at present, thou canst give me far greater.

If thou visitest me with Sadness, and lettest the darkness of Night overshadow me, I will wait for the return of thy Day: I will bless thee at all times. For thou art my God; and as I thank thee for thy Blessings, so in my Troubles, I will never forget thee.

Afflictions and Temptations disturb me; but thou art my Salvation, my Rock and my Defence; nothing shall destroy that hope I have in thee.

I. LESSON.

S. Cyprian. *ad Olymp. Ep.* 7.

SAdness is the rack of Souls, an Affliction not to be expres'd, a Judgment more prejudicial than the worst revenge from an Enemy's hand. 'Tis like a venemous Worm, which not only consumes the Body, but eats into the very Soul; 'tis a Moth that feeds on the Marrow and Vitals; a perpetual Executioner, torturing the Soul, and exhausting her Spirits: 'Tis a continual Night, a thick Darkness, a Storm and Whirl-wind, an inward Fever, preying upon Life; a Conflict without rest, a Distemper that puts out the Eyes of the Wise and Learned. The darkness of Night has no terror like the darkness of a dejected Mind, which is not according to the course of Nature, but is gather'd from the disorder of unreasonable and unquiet Thoughts; 'tis more cruel than the face of a Tyrant, and is obstinate against all the endeavours of a Friendly hand.

Enlighten my darkneſs, O Lord, a-riſe and be my Deliverer. Command peace in my Soul, and by thy power-ful hand, reſcue thy Servant from the weight that oppreſſes me. Send me help from above, and deliver me from all my Enemies, for behold I am poor and needy. Thou art my God and my helper in the day of Battle, and beſides thee, there's none can reſcue thy Servant from the weight that op-preſſes me.

II. LESSON.

S. Bernard. *ad Ab. S.* Nicas. *Ep.* 32.

WIth good reaſon we have com-paſſion for ſuch of our Friends, whom we ſee under any diſturbance of Mind: Becauſe tho we know not certainly what their end will be, yet we have reaſon to be very apprehen-ſive on their behalf: For, as in thoſe, that are Holy and Vertuous, Tribu-lation works Patience, Patience a Trial, a Trial brings forth Hope, and Hope confounds not: So in the Wicked and Perverſe, it is juſt contrary; for Tri-bulation cauſes dejection of Mind De-jection brings Diſquiet, Diſquiet brings Deſpair, and this overthrows all.

Give

Give not thy ſelf to Sadneſs, but caſt it far from thee, becauſe there is no profit in it. Why art thou ſad, my Soul, and why doſt thou afflict me? Hope in thy Lord, and place thy Confidence in him, and thou ſhalt never be Confounded. Have Mercy on me, O God, and pardon this my Folly and Weakneſs; I will now ſtrive to be patient in my Tribulation, and wait for thy Comfort; and thus I ſhall never be Confounded.

III. LESSON.

C. *Bona, Princip. vit. Chr.*

IN this one point conſiſts the ſum of Chriſtian Perfection, to receive whatever happens, with a peaceable Mind, as coming from the hand of God; to caſt all our care on him, becauſe he watches over us, and nothing befalls us, but according to his Appointment. In this Will of God, is grounded all the quiet and peace of a Chriſtian. And tho ſin be from our ſelves, and not from him; yet in our Repentance ought we be very careful not to fall into any anxiety or diſquiet of Mind. We are to be heartily ſorry indeed, for having offended our God, and even

with Tears strive to wash away our Guilt; but this Sorrow must not destroy our inward Peace; we must earnestly beg God's Mercy, who has permitted us to fall, that so we might be sensible of our Weakness, that so we may ever go on with fear, and not deceive our selves, in taking that to be ours, which is only the gift of God. We must wait with patience and in a contrite Heart, the grace of Amendment; for he is our Lord, and will come when he pleases. The faithful and prudent Servant, desires, nothing, but the Will of his Master; and in every thing that happens, he says from his Heart, *It is so, Father, because thus it has seem'd good to thee: Thy Will be done.* I am ready to submit to all thy Decrees: Wilt thou that I be in Health, or in Sickness? Wilt thou refresh me with thy Comforts, or cover me with Darkness? Wilt thou that I Abound, or be in Want? What thou wilt, that I will: Do with me as thou pleasest. This is the temper of a Mind indifferent to all the Appointments of God, that makes a Christian ever cheerful and constant, and secures him against all Disquiets.

Let my Soul be subject to my God; for who is there that resists against him, and has peace within? If I am to keep peace with all, let me in the first place study to preserve my peace with God; for I am but Dust and Ashes, and what can be sufficient to make me rebell against my Maker? Be thou my help, O my God, and my strength: Support me in all Evils and give me Patience; direct me in my Repentance, and while I distrust in my self, let me ever confide in thee; for thus only can I preserve my Peace with God.

I.

Lord, I am not worthy of thy comfort, or that thou should'st visit me with thy Presence.

Therefore thou dealest justly with me, when thou leavest me poor and desolate.

If I could shed Tears to equal the Waters of the Sea, yet I should not be worthy of thy comfort.

I deserve nothing, but to be scourg'd and punish'd, because I have grievously and very often offended thee.

So that when I consider what is my due, I find my self unworthy of the least of thy Mercies.

But

But thou, mild and merciful God, who wilt not, that thy Works perish, but shewest the riches of thy Goodness in the Vessels of Mercy, even beyond all desert, send relief to thy Servant beyond all that is humane.

For thy comforts, my God, are not like the comforts of Men, which pass away in words and vain discourses.

But what have I done, my Lord, that thou shouldst let me partake of thy heavenly sweetness?

I remember not, that I have done any good, but have been ever forward to sin, and slow to amend.

Tis true, I can't deny it; and if I say otherwise, thou wilt stand against me, and there will be none to plead for me.

What is it I have deserv'd for my Sins, but Hell and everlasting Fire?

And tho I can't say this without trouble, yet for truth sake I will lay open my Sins against my self, that so I may obtain thy Mercy.

What shall I say, miserable Sinner that I am, cover'd over with confusion and shame?

I can say no other word, but this: I have sin'd, Lord, I have sin'd; have mercy on me and pardon me.

Suffer

Suffer me a little, that I may weep and ſigh out my Grief, before I go into the Land of Darkneſs, and be cover'd with the ſhadow of Death.

And yet, my Lord, what cauſe have I to complain, if thou forſak'ſt me?

Or, if thou do'ſt not that which I deſire, what can I juſtly ſay againſt it?

This with truth, I can think and ſay; Lord, I am nothing, I can do nothing: I have nothing that is good of my ſelf, but in all things fail and am miſerable.

Thou, Lord, art always the ſame, always Good, Juſt and Holy, and diſpoſing all things well.

But I am more inclin'd to fall, than to go forwards, and never continue long in one State.

But all things will be better, if thou vouchſafeſt to ſtretch forth thy helping hand.

For thou alone canſt help me, and ſo ſtrengthen me, that my countenance ſhall be no more chang'd, and my heart ſhall be converted and wholly reſt in thee.

II.

Lord what have I to truſt in, in all this World; or what is the comfort, that

that all things under Heaven afford me?

Is it not thou, Lord, art my only relief, whose Mercies are without number?

Where has my Soul been well, without thee; or where has it been sensible of Evil, when thou hast been with me?

I had rather be Poor for love of thee, than Rich without thee.

I had rather be a Pilgrim on Earth with thee, than possess Heaven without thee?

For there is Heaven, where-ever thou art; and there is Death and Hell, where thou art not.

Thou art the only Good I desire, and therefore I must send forth deep sighs from my heart, cry aloud and pray to thee.

For I have none to trust in, none that can help me in my necessities, but only Thou, my God.

Thou art my Hope and my Trust; thou art my Comforter and most faithful to me in all my distress.

Thou seekest my Salvation and profit, and turn'st all things to my good.

Altho thou permittest many temptations to assault me, and many adversities

ſities to befall me; yet thou ordain'ſt all for my advantage, who art wont to prove thy beloved Servants a thouſand ways.

And therefore being under theſe Trials, I ought no leſs to love and praiſe thee, than if thou didſt repleniſh my Soul with heavenly ſweetneſs.

In thee therefore, my Lord God, I place my whole hope and my refuge: On thee I caſt all my Tribulation and anguiſh; for I find all to be weak and unconſtant, that is out of thee.

Neither Friends, nor Books, nor Riches, nor place of retreat can defend me, if thou thy ſelf art not my Protector, and my Helper.

For whatever ſeems to flatter me with the promiſes of Peace, affords me no joy or comfort at all, when thou art abſent from me.

Thou art the only true comfort of thy Servants: To thee therefore I lift up my Eyes, in thee I hope, my God, the Father of Mercies.

Bleſs and ſanctifie my Soul with thy heavenly Grace, that it may become thy abode, and the Seat of thy eternal Glory.

According

According to the greatneſs of thy Goodneſs and multitude of thy Mercies, have pitty on me, and hear the Prayers of thy poor Servant.

Protect and keep my Soul, amidſt ſo many dangers of this corruptible life, and by thy aſſiſtance, direct it in the way of Peace.

III.

Lord God, holy Father, thy Name be bleſſed now and for ever, becauſe every thing is done by thy appointment, and whatever thou appointeſt is good.

Let thy ſervant rejoyce not in himſelf, or in any other thing, but in thee alone; for thou art the only true joy, thou art my Hope and my Happineſs.

For, as for me, what has thy Servant, but what he has received, and that without any deſert of his?

All is thine, all is given and all made by thee.

I am poor, and in troubles from my youth; My Soul is often heavy even unto tears; often diſturb'd, with thoſe Paſſions, that riſe againſt her.

The thing I deſire is the joy of Peace: What I earneſtly beg, is the Peace of thy Children, fed by thee in the light of thy comfort. If

If thou giv'ſt me this Peace, the Soul of thy Servant ſhall be full of heavenly ſweetneſs, and with joy ſing praiſes to thy Name.

But if thou withdraw'ſt thy ſelf, as very often thou art wont, how ſhall he then run the ways of thy Commandments?

O righteous Father, and ever to be prais'd, the hour is now come, that thy Servant is to be Tried.

Behold, Father, it is fit, that in this hour, thy Servant ſuffer ſomething for thee.

Moſt adorable Father, now for a ſhort time I am to be oppreſs'd, afflicted, humbled and diſquited with many Paſſions and Infirmities.

So it has been appointed by thee; and nothing happens of all I ſuffer, but what is according to thy Will and Command.

This is a mercy thou ſhew'ſt thy Friends, that they be Afflicted and ſuffer ſomething in this World for love of thee, in what manner and by whom ſoever thou pleaſeſt.

Without thy Council and Providence, without a Cauſe in thee, nothing happens upon Earth,

It

It is good for me, Lord, that thou hast humbled me, that so I may learn to obey thee, and cast from me all pride and presumption of heart.

It is for my advantage that shame has covered my Face, that I may rather seek comfort from thee, than from Men.

'Tis hence I have learn'd to fear thy hidden Judgments, who afflictest the Just with the Wicked, but still with equity and Justice.

I give thee thanks, my God, that thou hast not spar'd my Sins; but hast let me feel the severity of thy scourge, both within and without.

There is none under Heaven can comfort me, but only thou, my God, the heavenly Physitian of Souls, who strikest and healest, who bringest me down even to Death, and raisest me up again.

Thy Arm is stretch'd forth against me? and let this thy Rod be for my Instruction.

Behold, beloved Father, I am in thy hands, behold I bow my self under the Rod of thy Correction.

Strike me now, and make my proud neck and stubborn Will bend under the appointments of thy Will. Make

Make me Devout and Humble, that I may be ready to follow every beck of thy Divine pleasure.

I recommend my self and all that belongs to me, into thy hands, to receive the correction thou shalt think fit: For 'tis better for me to be chastised here, than hereafter.

Thou know'st, what is expedient for my good, and what tribulation is necessary to purge me from the filth of Sin.

Do with me according to thy pleasure, and despise not the sighs of a sinful Soul.

Thou art my God, and my deliverer. Help me in the day of Tribulation.

I. LESSON.

Imitat. Christi. T. 3. C. 25.

CHrist said to his Disciples; I leave you my Peace, my Peace I give you; I give you Peace, not as the World gives it. All desire Peace, but few take care to do such things, as are proper for the obtaining it. My Peace is with the humble and meek of heart: Thou shalt enjoy an interior quiet, if thou hast much Patience: And if thou giv'st ear to me and follow'st my voice,

Peace

Peace shall not be wanting to thee. For the purchase of so great a good be very attentive to what thou say'st or do'st: direct thy whole intention to this, that thou may'st please me alone, and seek nothing out of me. Judge nothing rashly of the words or actions of others; and meddle not with things that belong not to thee, for thus shalt thou be little or seldom troubled. But never to feel any trouble at all, or to be sensible of no grief, either of mind or body, is not the condition of this life, but of everlasting Rest. Think not therefore thou hast found true Peace, if thou feel'st no sorrow; or that all is well, if thou hast no adversary; or that all is perfect, if thou hast great Devotion and sweetness: No, Christian perfection consists not in this, but in offering thy self entirely to my Will, without seeking thy own Interest or Ease in great or little; accepting, whether Good or Evil, with an equal countenance, giving thanks alike for both, and being indifferent to all that comes from me. If thy Hope be so firm, and thy Courage so great, that when inward comfort is withdrawn from thee, thou pre-

par'st

par'ſt thy ſelf to ſuffer yet more, and think'ſt not of juſtifying thy ſelf, as if thou deſerv'ſt not to ſuffer ſo much; but ever ſtriv'ſt to praiſe my Name in all whatever I appoint for thee, then art thou in the way of Peace.

The days of this life are ſhort and evil, full of ſorrow and anguiſh, where man is diſturb'd with many Paſſions, diſtracted with vanities and defil'd with Sin. O, when ſhall theſe Evils be at an end! When ſhall I be deliver'd from this miſerable bondage, and perfectly rejoyce in thee my Lord, where I ſhall no more be diſtracted with vanities, nor be defil'd with Sin.

II. LESSON.

Id. l. 3. c. 57.

SON, Humility and Patience in time of Adverſity, are more pleaſing to me, than much Comfort and Devotion in time of Proſperity. Why art thou then diſquieted at every little trouble that befalls thee? Tho it had been much greater, yet thou ought'ſt not to have been mov'd. Thou art cheerful enough, as long as thou haſt nothing to ſuffer; thou can'ſt then give advice to others and encourage them by thy words:

words: But when any Tribulation surprises thee, then thou art destitute of all Counsel, and without strength. Consider this thy weakness, which thou experiencest in every small occasion, which is yet permitted for thy greater good. Chace away therefore all trouble from thy heart, as well as thou can'st; and if it begins to make an impression, yet suffer it not to deject thee or seise thy Spirits: Bear it at least with Patience, if thou can'st not with Joy. The Storm which is rais'd, will quickly be follow'd with a Calm; and thy inward grief shall be sweetned with the return of Grace. I still live, says our Lord, and am ready to help thee, and give thee greater comfort than before, if thou putteſt thy trust in me, and devoutly call'st on me. Take courage therefore and arm thy self with Patience, to suffer yet more: All is not lost, if thou feel'st thy self often Afflicted, or violently Tempted. Thou art a Man, and not God; thou art Flesh and not an Angel: How canst thou expect to continue ever in the same state of Vertue, when an Angel has fallen from Heaven, and the first Man lost his standing in Paradise? I am he who

who comforts those that Mourn, and raise up such as know their own weakness, evey to the partaking of my Divinity.

Blessed for ever be thy Sacred Word O Lord, sweeter to my Mouth than Honey. What should I do in my Tribulation and Anguish, if thou did'st not vouchsafe to comfort me! What matter is it, how much or how long I suffer, so that I may but at length arrive at the Haven of Bliss? Be mindful of me and direct me, and now I am in the Narrow way, O God, vouchsafe to comfort me.

III. LESSON.

Ib. c. 35.

THere is no Security in this Life; as long as it lasts, thou shalt ever have need of spiritual Armour. Thou liv'st in the midst of Enemies; and if thou defendest not thy self with the shield of Patience, thou canst not escape long without hurt. If thou takest not care to fix thy Heart on God, and to suffer all for his sake, thou canst not sustain the heat of this Battle, nor obtain the Crown of Victory and Bliss: Thou ought'st therefore with courage,

force

force thy Enemies, and make thy way through all that ſtands before thee; for the Manna is not given but to the Conquerors, whilſt Miſery is the portion of the Negligent. If thou ſeek'ſt after the deceitful Comforts of this World, how wilt thou find true Reſt in the other? be not ſollicitous for enjoying much Eaſe, but rather to obtain great Patience. Seek true Peace, not on Earth, but in Heaven: And for the love of God, be ready to ſuffer all manner of Troubles, Grief, Temptations, Anxieties, Neceſſities, Infirmities, Injuries, Detractions, Reprehenſions, Humiliations, Corrections and Contempts: For theſe are ſo many ſteps to Vertue: Theſe are the Trials and Exerciſes of a Soldier of Chriſt: Theſe are the Pearls that make up the Heavenly Crown. Expect not always to have Spiritual Comforts; my Saints had not ſo; but were tried with many Afflictions and Temptations, which they indur'd with great Patience, truſting not in themſelves, but in God; and ever remembring that the Sufferings of this Life are a very eaſie Purchaſe of the Glory to come. Wilt thou have that in an Inſtant, which they

they obtain'd not but with many Tears and lasting Troubles? Wait for help from above; act with Courage and Constancy; Fear not; Fly not, but offer Body and Soul for the glory of God; and he will be thy Comfort in Tribulations, and afterwards thy plentiful Reward.

This is a hard saying; Deny thy self, take up thy Cross and follow Jesus: But it will be much harder to hear that last word; Go ye Cursed, into everlasting Fire. How shall I bear everlasting Torments, who am so much disturb'd with Trifles! Give me thy Grace, O God, that with patience I may submit to all thy Appointments; and let me suffer here whatever thou pleasest, so I may never hear those words recall'd; *Go, ye Cursed, into everlasting Fire.*

Prayers in time of Affliction.

I.

ENlighten me, O God Jesu, with the clearness of inward Light, and chase away all Darkness from my heart. Put a stop to all my wandering thoughts, and break the force of all those Temptations, which violently assault me. Stretch forth thy powerful

Arm and fight for me. Put to flight the wild beasts my Passions, which seek to destroy me. Command the Winds and Tempests: Say to the Sea, Be still; And behold, a Calm will follow; there shall be a Peace by the power of thy Word.

My Lord God, be not far from me; my God, have regard to help me; for afflicting thoughts have risen up against me, and great Fears darken and torment my Soul; and how shall I escape, being thus weak and frail in the midst of so many powerful Enemies? But hast not thou promis'd, Lord, to help those who call upon thee in Tribulation, and give relief to such as are in Distress? Do then Lord, as thou hast said, fulfill thy words, and let all evils now be put to flight. This is my hope and only comfort, to flye under the shadow of thy Wings; to trust in thee in all Trouble; to call on thee from my Heart, and wait with Patience, till thou shalt succcour me.

Blessed be thy Name, O Lord, for ever, since it has pleas'd thee to permit this Temptation and Affliction to fall upon me. I cannot escape it; all I can do, is to have recourse to thee, that

that thou may'ſt help me, and turn it to my good. Lord, my Soul is now afflicted, it is not well with me, being much diſquieted with this preſent Grif, that torments me. And now, beloved Father, what ſhall I ſay; I am in great extremity; 'tis now the hour of Combat; ſave me, O Lord, in this hour. But 'tis thou haſt permmitted it, for the manifeſtation of thy Glory, in delivering me from ſuch Straits. Let it pleaſe thee then Lord, to ſuccour me; for miſerable wretch that I am, what can I do, and whither ſhall I go without thee! Grant me Patience Lord, even this time alſo: Help me, my God, and then, however Temptations preſs heavy upon me, yet I will not fear.

And now, in this condition, what ſhall I ſay? Lord, thy will be done: I have truly deſerv'd to be afflicted and griev'd; and certainly I ought to bear it; and would to God, I could bear it with patience, till the Storm be over, and there ſucceed a Calm. But thy Almighty hand is able even now, to remove this Temptation from me, and abate its violence, that I ſink not under it, as thou haſt often already

done, O God of Mercy: And the more unable I am to rescue my self from this evil, the more manifest will thy Power be, in working this Change by thy mighty Arm. O God be then to me a Jesus, and deliver me.

II.

O Merciful God, the only hope of my Soul, and my eternal Comfort, who visitest those with internal Sweetness, who for love of thee, despise the satisfactions of this World; so overrule my Will by thy Grace, that my Soul may find no relish in the Goods of this Life, but that thou being my only Comfort, every thing else may be no otherwise grateful, than as it comes from thee.

Work that happy effect in my heart, as to take off all bitterness from the Cross and Suffering, and make them become delightful to me. 'Twas by thy Grace, *Stephen* found Comfort, even in the Stones that were thrown against him, and *Lawrence* in the Fire, that Consum'd him: 'Twas by thy help the Apostles found Sweetness in their Afflictions, and rejoyc'd in their Sufferings. O, grant me a large portion of this heavenly assistance, that I may now

now taſte of that Sweetneſs thou haſt prepar'd for thoſe that ſerve thee; that I may not be dejected with the evils that encompaſs me; but that receiving all as from thy hand, I may with true ſubmiſſion, accept all thy Appointments, and rejoice in the accompliſhment of thy Will.

Behold, therefore, O Juſt God, I offer thee all the Troubles, Afflictions, Diſquiets, I have hitherto ſuffer'd, and thoſe which at preſent diſturb me, in Union with the bitter Paſſion of thy only Son my dear Redeemer; and I beſeech thee ſo to ſtrengthen me by thy Grace, that I may never murmure at the Scourge, with which thou art pleas'd to viſit me, but with a true reſignation, ſubmit to it, patiently ſuffer it for the good of my Soul, and cheerfully offer it to the glory of thy Name.

III.

HAve Mercy on me, O Lord, have Mercy on me a miſerable Sinner, who have ungratefully rebell'd againſt thee, and now ſuffer nothing but what I moſt juſtly deſerve. My Iniquities are very great; and tho thy hand afflicts me, yet how light is thy Puniſh-

ment, if compar'd to the multitude of my Offences! Thou art Juſt, O Lord, and thy Judgment is right, and I confeſs, there is nothing befallen me, but what is according to the appointment of thy Will; for thou haſt care of all thy Creatures, and with a Fatherly Providence, watcheſt over thy Servants, who put their Truſt in thee.

But, I moſt humbly beſeech thee, not to Chaſtiſe me according to the meaſure of my Sins, by which I have moſt unworthily provok'd thy Wrath; but according to the greatneſs of thy Mercy, which infinitely exceeds my Tranſgreſſions. Give me a true conſtancy of Mind, and an untir'd Patience under all my Afflictions, that I may bleſs thee at all times; that I may never ceaſe to praiſe thy Name; but that under the weight of all my Oppreſſions, I may ſtill raiſe up my heart to thee; and that while I humbly bend under thy Rod, I may ſtill with cheerfulneſs rejoice in thee. Have Mercy on me, O Lord, have Mercy on me, and according to the greatneſs of my Neceſſity, ſo help me, Lord; for thou ſeeſt my Affliction, thou know'ſt my Weakneſs, and thou alone haſt power to help me, who liveſt for ever. IV.

IV.

O Merciful Redeemer, who ever ſhew'ſt thy Goodneſs to us, as well in thy Puniſhments as in thy Bleſſings, who by outward Chaſtiſements, endeavour'ſt to heal the Corruptions of the Inward Man, and by paſſing Troubles, prepar'ſt us for everlaſting Joys, grant, that now with patience, I may receive the Cup thou haſt put into my hand, and drink it in obedience to thy Will. Nature indeed is unwilling, and thinks it hard; but thou haſt ſuffer'd much more for me, and my Sins deſerve yet greater Puniſhment from thy Juſtice.

But thou know'ſt my Weakneſs, and therefore like the good Samaritan, whilſt thou pour'ſt Wine into our Wounds, which ſearches and bites, thou generally mixeſt it with Oyl, giving eaſe by thy interior Comforts, and thus enableſt us to go through thoſe evils, which otherwiſe we could not ſupport. Since therefore at preſent, thou art pleas'd to ſend me this Trial, grant me likewiſe the gift of Patience, that I may receive this Trouble with a true Humility, and ſo reſign'd a heart, that it may be available for the remiſſion of all my Sins.

Or, if in thy Fatherly Tenderneſs, thou ſhalt think this gentle Correction to be ſufficient, let this affliction, I beſeech thee, be follow'd with Quiet and Peace; that ſo, on this double account, I may render thee due thanks, for having with a merciful hand chaſtis'd my Wickedneſs, and for relieving my Sorrows with the ſweetneſs of thy Comfort; for puniſhing me in thy Juſtice, and ſparing me in compaſſion to my Weakneſs. To thee be Praiſe and thankſgiving for ever.

V.

O God, who reſiſteſt the Proud, and giveſt Grace to the Humble, deliver me, I beſeech thee, from the Tribulation and Grief, which ſtraiten me now on every ſide; for thou alone haſt power to help me, and there's none that can reſiſt thy Will: Help me, O Lord, and I ſhall be ſafe; look with compaſſion on my Weakneſs, and let not the Enemy have power over me.

Strengthen me, O merciful Lord, by thy Grace, that in all my afflictions, I may keep cloſe to thee, that I may Love thee, Fear thee, and Praiſe thee. Thy Will be done in me; for thy Judgments are Juſt, and what am I, but a miſe-

miſerable unworthy Sinner? Bleſſed be thy Name for ever, for thou only knowſt what is good for me; and tho I beg of thee not to puniſh me according to my Sins, yet do that, I beſeech thee, which is moſt expedient for my Salvation.

O God, who deſpiſeſt not the Sighs of a contrite heart, and haſt promis'd to hear the Prayers of the afflicted Spirit, receive now my Petition, which I offer thee from under the weight of my Oppreſſion, and be my defender againſt all my Adverſaries, deliver me from their Snares, overthrow their Counſels, and ſtand thou Lord, againſt all their attempts; that being reſtor'd, to peace, I may for ever praiſe and bleſs thy holy Name.

Without this thy help, how can I ſubſiſt in this miſerable Life; how can I ſupport my ſelf, if I have not thy Mercy and Grace to comfort me? Turn not therefore, Lord, thy Face from me; delay not thy Heavenly Viſitation; let me no longer want the aſſiſtance of thy Grace, leſt my Soul become as Earth without Water. Teach me, Lord, to do thy Will; teach me to live humbly in thy Sight? for thou art

art the only Wisdom, that canst instruct me; thou perfectly know'st me, and 'tis my desire truly to know and follow thee in all the ways where ever thou art pleas'd to lead me.

VI.

I Praise thee, O heavenly Father, Father of my Lord Jesus Christ, for that thou art often pleased to remember me, a poor and miserable Creature O Father of Mercies, and God of all Comfort, thanks be to thee, who refreshest me sometimes, tho unworthy of all Comfort: I ever bless and glorifie thee, with thy Holy Ghost. O God, my Lord, when ever thou art pleased to come into my Heart, then all that is within me, is fill'd with Joy. Thou art my Glory, and the fulness of all Comfort. Thou art my Hope and my Refuge in the day of Tribulation.

But because I am yet weak in thy Love, and imperfect in Vertue, I have need of being comforted and strengthen'd by thee: Visit me therefore often and instruct me in thy holy Discipline. Deliver me from my evil passions, and heal my heart of all its disordered affections; that being cur'd within,

within, I may be prepar'd to Love, courageous to Suffer, and conſtant in holding out to the end in thy Service: that ſo I may be no more diſquieted with Fears, dejected with Sadneſs, terrified with Temptations, nor wearied with Grief.

O, when will theſe evils be at an end! When ſhall I be deliver'd from this miſerable Bondage! When ſhall I think, O Lord, of thee alone! When ſhall I be free from all impediments, in true liberty, without all diſquiets, either of Body or Mind! Behold, I am here left as one poor and baniſhed, in the land of Enemies, where there is continual War, and endleſs Misfortunes. Comfort Lord, this my Baniſhment, moderate my Sorrow, for all my deſire aſcends up in Sighs to thee. I profeſs, I would gladly fix my heart on the things of Heaven; but temporal Cares and unmortified Paſſions, weigh me down. In mind, I would be above all things; but I am forc'd to be ſubject to corrupt Nature, even againſt my will. Thus unhappy ſinner that I am, I fight againſt my ſelf, I am become grievous to my ſelf, whilſt my Spirit ſeeks after the things above, and

Nature

Nature draws me to things below. Be not therefore far from me, my God; depart not in thy Wrath from thy Servant. Succour me, O everlasting Truth, that nothing may move me from my Duty. Come heavenly Sweetneſs, proclaim peace to my Soul, and abide with me in the midſt of all my Tribulation.

VII.

O Merciful and dear Redeemer, behold here I an unworthy Sinner, redeem'd by thy precious Blood, flye to thee my God and my Saviour, with an humble, but fervent Heart. Thou once offerdſt thy ſelf to the Eternal Father, on the Croſs, for my Redemption; and now I, tho unworthy to appear in thy Preſence, offer my ſelf wholly to thee, with all that I have, or am, or ſhall be.

Accept, I beſeech thee, dear Jeſus, this Offering I now make; and from this hour, take my Soul and Body, my Thoughts, my Words and Actions, into thy Mercy and Protection, that I may faithfully ſerve thee, my Redeemer; and that neither Life nor Death, Plenty, nor Want; neither Temptation nor Peace, Joy nor Sadneſs,

neſs, Eaſe nor Diſquiets, may be ever able to divide me from thee.

For this end, I now deſire with all my Soul, to renounce my ſelf, and that my Will for the future be ever conform'd to thine. I deſire thee to diſpoſe of me and whatever belongs to me, in the manner thou pleaſeſt, and as it ſhall be moſt for thy glory. And I now deſire to be content with whatever lot thou haſt appointed for me, whether Good or Evil. And therefore, as to Sickneſs, Poverty, Contempt, Grief, Deſolation, or what other Suffering; may they be all welcome to me, O God, as they come from thy hand: May I ſubmit to all, be content with all, and even rejoyce in all; becauſe 'tis all the fulfilling of thy Will. In whatever condition I am, may I ever think 'tis well, and deſire nothing to be otherwiſe than it is, becauſe it is according to thy Will. Perfect, O God, this will in me by thy holy Grace, that thus my whole comfort may ever be in thee.

VIII.

In any Publick Calamity.

ALmighty and Everlasting God, Father of Mercies and God of all comfort, have regard to us miserable and unworthy Sinners, who in our distress and necessities, with all humility, seek to thee for help. Thy hand is upon us, and we are severely Afflicted; Tribulation is on every side. And we, what shall we say to these things, O dreadful Lord! Thou art Just, O God, and thy Judgments are unquestionable: The evils with which thou visitest us, we confess to be the just Scourges of thy Anger, which we have provok'd. For thou visitest our iniquities with thy Rod, and our Sins with thy Scourge, because we have so rebelliously offended against thy Divine Majesty: We have sin'd, O Lord, against Heaven, and done Evil in thy sight; by our Iniquities we are become unworthy to appear in thy presence, or to lift up our Eyes to Heaven.

But look not, O Lord, so much on our wickedness, as to forget thy Goodness; for as thou art Just, so thy Mercies

cies are above all thy Works: And if thou only regardeſt our Iniquities, Lord, who ſhall be able to ſtand before thee? Moderate therefore, we beſeech thee, O merciful God, the rigour of thy Juſtice, and deal not with us according to our Sins, nor puniſh us according to our Iniquities; but according to the multitude of thy tender Mercies turn away thy Anger from us.

We are truly ſorry for having ſo grievouſly offended againſt thee, and by our tranſgreſſions provok'd thy Juſtice; and therefore in a Contrite and humble heart, we now fly to the Throne of thy Grace and Goodneſs; and there, proſtrating our ſelves, with our whole truſt in thy infinite Mercies, beg thee to have compaſſion in our Miſery, and not wholly abandon us to the fury of thy juſt Revenge.

Look, we beſeech thee, on the face of thy Chriſt, who has purchas'd us by his Death; be mindful of the Promiſe and Covenant thou haſt made with thy People, and which has been Seal'd with the Blood of thy beloved Son, our Redeemer Jeſus Chriſt: Have regard to the honour of thy Name, which is now invok'd by thy Servants,

vants, but blaſphem'd by thy Enemies.

And becauſe we are unworthy, of our ſelves, to be partakers of the effects of thy Goodneſs; at leaſt for thy own ſake, and for the glory of thy Holy Name, be merciful to us, deliver us, and forgive us our Sins: Let that thy unſpeakable Love and Goodneſs move thee, which prevail'd on thee to ſend thy Only Son for our Redemption. And we beſeech thee, by the ſame Lord Jeſus our Redeemer, by his moſt bitter Paſſion and Death, have regard to our Prayers, hear our Cry, and conſider the Affliction of thy People: For thou alone art our Protector and Deliverer.

IX

O God, who by Sin art offended, and by Penance pacified, mercifully regard the Prayers of thy People, who make ſupplication to thee, and turn away the Scourges of thy Anger, which we deſerve for our Sins.

Deſpiſe not, O Lord, thy People calling upon thee in their Affliction; but for the glory of thy Name, ſend us relief in our Neceſſities.

Look

Look upon us, O God our Protector, that we, who are appreſs'd under the weight of our Miſeries, may, by the effect of thy Mercy, be reſtor'd again to Peace, and ſerve thee with true freedom of Spirit.

Mercifully hear our Prayers, O Lord, we beſeech thee, that we who juſtly ſuffer for our Offences, may, for thy Name ſake, be graciouſly deliver'd.

O God, who know'ſt our weakneſs, and that through the frailty of our Nature we cannot ſubſiſt amidſt ſuch dangers and terrors; Strengthen us, we beſeech thee, both in mind and body, that the Evils we ſuffer for our Sins, we may overcome through the aſſiſtance of thy Grace.

X.

In time of Thunder, Lightning, Storms.

Firſt ſay the long Litanies, repeating twice thoſe words; From Thunder *and* Lightning; *And the* Our Father *being ended, go on thus,*

V. OUR help is in the Name of our Lord. *R.* Who made the Heavens and the Earth. *V.* Shew us,

O

O Lord, thy Mercy. *R.* And ſave us by thy Power. *V.* Help us, O God, our Salvation. *R.* And for the glory of thy Name deliver us. *V.* Let not the Enemy prevail againſt us. *R.* Nor the Son of Iniquity have power to hurt us. *V.* Have mercy on us, O Lord. *R.* As we have put our truſt in thee. *V.* Lord ſave thy People. *R.* And bleſs thy Inheritance. *V.* Refuſe not thy Aſſiſtance to thoſe that keep thy Law. *R.* Lord, God of Power, bleſſed is the Man, that places his whole confidence in thee. *V.* O Lord, hear my Prayer. *R.* And let my Cry come unto thee.

Let us Pray.

O God, who by Sin art offended, and by Penance pacified, mercifully regard the Prayers of thy People, who make Supplication to thee, and turn away the Scourges of thy Anger, which we deſerve for our Sins.

Defend, O Lord, this thy Houſe, from the Power of Evil Spirits, and by thy command abate the terrors of this Storm.

Almighty and Everlaſting God, have compaſſion on us, who juſtly now fear thy

thy Judgments, and graciouſly hear our Prayers, that ſparing us in this Storm, and removing the Tempeſt, we may hence have reaſon to magnifie thy Mercy.

Lord Jeſus Chriſt, who did'ſt once command the Winds and the Sea, and there follow'd a great Calm; give ear to the Prayers of this Family, and grant that by the Sign and Power of Chriſt crucified, the fury of this Storm may ceaſe.

Almighty and moſt merciful God, who heal'ſt us by thy Puniſhments, and by thy Mercy preſerv'ſt us; grant to thy Servants, that we may be comforted in the return of the Peace we deſire, and enjoy the gift of thy Bounty.

King of Heaven and all-powerful God, who cover'ſt the Heaven with Clouds, and provideſt Rain for the Earth, who commandeſt the Storms above, and open'ſt the gates of Heaven, who chaſeſt away Tempeſts, and mak'ſt the Calm return, who gav'ſt the Angel charge not to hurt the Earth or Sea or Trees, mercifully hear us, we beſeech thee, have compaſſion on us in our Fears, and chaſtiſe us not in thy Anger.

Command

Command in thy power all these Terrors to cease; shew thy self Soveraign Lord of all, and make them obey thy Word. May thy Holy Spirit now descend amongst us and be our Comforter. May he protect us against all the designs of the Enemy; and let none of thy Creatures hurt us, while we hope in thee, and seek for shelter under thy Wings; through our Lord Jesus Christ thy Son, *&c.*

Here may be added those Prayers at Num. VIII. IX. p. 82, *&c.*

In time of Temptation.

LOrd Jesus Christ, behold the Enemy makes violent Assaults against me, and if thou com'st not in to my defence, how shall I be able to withstand his fury! Vouchsafe therefore, dear Lord, to take me into thy protection; that so, however weak and inconstant I am of my self, yet by the assistance of thy Power I may be secure.

Deliver me, O God, from all my Enemies; for to thee I fly for shelter: Teach me do to thy Will, for thou art my God. Be to me a Protection and Place of Defence, and save me:

For

For a violent Storm is risen against me; and being now ready to sink, behold, I cry to thee for help. Have compassion therefore on my weakness, and, as thou did'st to *Peter*, so now mercifully stretch forth thy hand to me, and save me from the fury of the Waves. Preserve me, O God, from these Evils, which now cause disquiet in my Soul; confirm me at least, with strength from above, that so, neither flattery nor fears may be ever able to force me from my Duty, but that in all these Trials I may be ever faithful to thee.

Most just Lord, I confess all is done by thy appointment, and if thou shalt please to carry me on in this Exercise, and that I be still assaulted against my will, what have I, miseralbe Creature, to say, but, thy Will be done? I know, I deserve no comfort from thee, having been ever faithless to thee, forsaking thee my God, and vainly seeking to satisfie my own corrupt Nature; therefore am I now justly deliver'd up to these Passions, to be buffeted by Satan, and to be punish'd with the trouble of these Trials.

Wherefore

Wherefore beloved Jesus, in union of that true Resignation, wherewith thou offered'st thy self to the Death on the Cross, I now offer and resign my self to whatever thou hast appointed for me, either of Suffering or Temptation: But remember, O merciful Jesu, how infirm and weak I am: I have nothing of my own to trust to; and therefore distrusting wholly of my self, I repose all my confidence in thee.

My Lord and my God, receive me in thy Mercy, protect me by thy power, and strengthen me by thy Grace, that I may so bear all Troubles and Temptations, whether within or without, go on with that Constancy, Resolution and Courage and be so true to my Duty, that even till Death I may never yield, never seek comfort out of thee; but that all may turn to my improvement in Vertue and to the good of my Soul.

XII.

Upon a Child, Friend, &c. taking evil ways.

LOrd Jesus Christ, who cam'st into this World to be the Shepherd of our Souls, to seek after the lost Sheep, and carry him back to the Fold, look

on

on this thy Servant with the Eyes of compaſſion, and permit him no longer to run aſtray after Folly and Vanity, but, by the power of thy Grace, force his rebellious Will to ſubmit to thy Law.

I confeſs, Lord, for my own part, I deſerve, for my Tranſgreſſions, the rigor of thy Juſtice; but ſpare me however, I beſeech thee, in this point, and let not the loſs of ſuch a Soul, thus dear to me, be the puniſhment of my Offences. Thou haſt ſaid, thou hateſt nothing of what thou haſt made, but that thou wilt ſhew Mercy and ſpare; let not then this thy Creature and Servant be excluded from thy Promiſe; let him not be caſt off as a Reprobate; and tho he has forſaken thee, yet thou canſt ſtill manifeſt in him the power of thy Goodneſs, and by thy Grace reclaim him from his Evil.

Remember, I beſeech thee, that Mercy thou ſhew'ſt to *Mary Magdalen*, to *Peter* and to the *Publican*; ſee, how all Chriſtians daily bleſs and magnifie thy Name for this thy Goodneſs; See how many Sinners have been hence encourag'd to return to thee, in hopes of thy Pardon. Let now this thy Servant

vant be one Instance more of thy infinite Mercy, and let it not be enough to forgive him, when he repents; but extend still thy Mercy farther, seek after him, call upon him and draw him to Repentance.

Let thy Light shine forth upon him and remove his Blindness, that he may see the error of his ways, be sensible of his Offence against thee, of the Scandal he gives his Neighbour, of the eternal ruin of his own Soul, and of as many others, as are deluded by his Example. Rectify his Affections and over-rule his Will, that he may no longer find charms in the things of this World, but that being truly sensible of all his Follies, he may return to his Duty, and have Courage to deny himself and forsake all Sin for the love of thee.

Hear me, O Jesus, and let not this thy Servant be lost, who has been Redeem'd by thy precious Blood.

XIII.

Upon any Reprehension, Reproach, or false Accusation.

HOw miserably weak am I, who am thus easily disturb'd! I cannot suffer a few Words, who ought to have courage

courage even to endure Stripes. And, why am I thus infirm, but because my heart is yet carnal, and I regard Men more than I ought? If I were dead to the World, and the World were truly crucified to me, I should be content to be despis'd and humbled, I should not value what Men say of me, but wholly depend on thy Judgment, O Lord, who judgest not according to the Face, but searchest the Heart and Reins.

O Lord my God, the just Judge, Strong and Patient, thou know'st my perversity and weakness; be thou my Strength and the support of my Soul, for my own Conscience suffices me not. I ought in every Reproach and Reprehension, have humbly submitted my self and born it patiently: But mercifully pardon me, I beseech thee, as often as I have fail'd herein; and give me now grace of greater Sufferance. For thy bountiful Mercy is more available to me, for the obtaining of Pardon, than my conceiv'd Justice for the defence of my hidden Conscience. Although my Conscience accuses me not, yet in this I am not Justified. For if I deserve not this Se-

venity on this score, yet I cannot pretend it is unjust. O God, how many other ways have I deserv'd it from thy hands at least, who have so often offended thee; and if thou art now pleas'd to punish me in this way, why should I complain? O God, I desire to accept all as from thy appointment; and I now fall down prostrate under thy Scourge, and Bless thy Name.

XIV.

When a Friend, Child, Relation, &c. is seiz'd with Sickness.

TO thy infinite Goodness, dear Jesus, I recommend this thy Servant, whom thou art pleas'd to visit with this Distemper. Take him into thy care, I beseech thee, and be his Physician; give a Blessing to the Remedies that shall be us'd, and punish not my Sins in him; but spare him, if it be thy holy Will; I leave him wholly in thy hands, and hope, that as thou hast often comforted the Afflicted, in giving Health to the Sick, so thou wilt at present shew thy Mercy to thy Servant, and restore him again to us. Give him patience in this his Sickness, and sanctifie it to him by thy Grace, that he may accept it as from thy hand;

hand: and as for me, grant me a true Christian Spirit, that I may be perfectly resigned to thy Will, and confess thee to be most just and adorable in all thy Decrees. Help us, O Lord, direct and comfort us under thy Scourge, for as thou art Just, so thou art Merciful: Shew us then thy Mercy, that we may rejoyce in thee!

XV.

In any violence of Pain.

HAve Mercy on me O Jesus, a miserable Sinner, and deliver me from this Pain, which disquiets me; or grant me Patience to bear it, as becomes my Duty. When I look on my self, I cannot but confess, I most justly deserve all this from thy hands: For what is there of Pain, that is not my due, if I were to be punish'd according to my Deserts? Are not there many now suffering in Hell, whose Sins exceed not mine? And is it not a Mercy then, that I am thus tenderly visited, while so many others suffer under thy Justice without hopes of Relief? See then my Soul, hast thou reason to murmure or complain of the weight of this Scourge: Or rather art thou not oblig'd with thanks, to bless

the goodneſs of thy Lord? And if thou thinkſt thou art ſeverely dealt with, raiſe thy Thoughts a little, and hear that laſt Sentance pronounced, of, *Go you accurſed, into Eternal Fire.* O, if thou wert one of that wretched Number, and now in the moment of ſinking into Hell, wouldſt not thou eſteem it a Mercy, to have that ſad Doom exchang'd into the Pain thou now endur'ſt? Give thanks then now, and remember that inſtead of this preſent uneaſineſs, thy lot might Juſtly have been with thoſe, whoſe Pains ſhall never end? Thanks therefore be to thee O Lord, for all thy Mercies, and now withal my Soul, I bleſs thy Name, and bleſſed be it for ever.

But ſtill I want Patience, I am ſtill uneaſie: And is not this becauſe thou art infirm and weak, and know'ſt not the ways of thy Lord? Thou haſt taken thy time to offend, and he now takes his time to puniſh thee. Thou haſt often unfully indulg'd thy Will, and to pleaſe thy ſelf, haſt made light of diſpleaſing him; therefore is his hand upon thee now; therefore he calls thee to Self-denials, and that's become now a Force upon thee, which

should have been thy Choice. Neglect not then this opportunity put into thy hands, but accept of this Correction to satisfie for all those vicious liberties, whereby thou hast hitherto injur'd thy Soul and displeas'd thy God. Offer up every Pain thou feel'st, for such particular Sins as are thy greatest Burthen; and as often as it returns, let it be still assign'd to discharge some old Debt that lyes upon thy hands. O God, 'tis thus I offer it now, and beg thee graciously thus to accept it from me: Accept in pardon of all my Sins: Upon this Score, I readily embrace the Rod, and think they are very easie Terms, if thus I may escape thy anger, and be again restor'd to Grace.

But, why do I speak of Terms? Thou art my God, and 'tis thy right to Command and Order whatever thou wilt, and 'tis my duty to Obey. This Pain is what thou hast appointed for me; and am not I most miserable, if I withstand or dispute thy Will? I have many years been saying, *Thy Will be done on Earth, as it is in Heaven*: And now the Trial is come, how uneasie am I in submitting to theee!

Change, O God, I beseech thee, this my heart, and let me no longer rebel against thee; give me a heart ready to submit to all thy Orders, and willing to follow where ever thou commandest. Behold, I now desire to offer my self to thee; I confess thy Judgments are Just. And as to all I am to suffer, I accept it in union of all those Torments thou endur'dst for me. O, that I could bear all with such Patience, Humility and Resignation, that I might truly shew my self to be thy Disciple.

XVI.

At the Death of a Friend, &c.

'TIS thou hast done this, O Lord, and what have I, miserable Sinner that I am, to say against thy Decrees? shall I call in question, or complain of what thou hast done? shall I, poor Worm, lift up my self against the hand of the Almighty? He was mine, 'tis true, but he was more thine; and if thou hast disposed of what is thy own, according to thy good pleasure, what part of a Christian is it now to be disturb'd at thy Appointments? In vain have I so many years repeated

ted to thee my God, *Thy Will be done*, if now, when thou hast evidently manifested thy Will to me, I cannot submit to it; is not this a sign, I more admire thy Blessings than the hand that gave them; and that I more adore my own Satisfaction and Content, than the accomplishment of thy Will, which ought to be to us, above all, Adorable?

'Tis true, something is to be allowed to Nature and Decency, to mourn and grieve a little, at the loss of what was so dear; but if this becomes immoderate, 'tis then the Grief of Unbelievers, for Christianity allows of no Excess. This requires of me to moderate all my Passions, to deny my self, and not to leave that to be done by Time, which Reason and Religion ought to do.

Ah, my Soul, shew my self then a Christian now, and let not the loss of a Creature, put thee in danger of losing thy Creator too. Tho it be difficult to submit, yet beg assistance from above, to force Nature to yield to the Lord of all; and now, even against thy Inclinations, cry out, How art Just, O Lord, in all thy ways; thy Will be

be done, thy Will be done now, and for ever.

Thus, Lord, I leave my self, and all in thy hands, desiring truly to humble my self under thy Rod, and beg, that as it is for the punishment of my Sins, so it may be for the amendment of my Life. Help me, dear Jesus, in this, and be thou my Comforter, both now and to all Eternity. And see thou my Soul, thou strive to make him so to thee; for if he cannot supply this loss and relieve thy Soul, is it not because the Creature is greater to thee than thy God? O Jesu, be now to me my God, my Helper and my Deliverer.

XVII

In Trouble of Conscience.

O Merciful Jesu, who hast promis'd to be found by those that seek thee, have compassion on this miserable unworthy Sinner, and fulfil thy Word in me. For, behold, I am truly sensible of my own Weakness, and of the truth of what thou hast said, That without thee, I can do nothing; and therefore I now humbly make my address to thy Goodness, beseeching thee, that thou wouldst to

vouchsafe

vouchsafe to be found by me, that thou would'st give me the grace of seeking thee with a sincere heart, that the impressions of Education may not make me obstinate against thy Truth; that neither Interest or Compliance or any other human respect whatever may biass me in my choice; but that looking for thee, with all sincerity, I may be rais'd above all these Considerations, and suffer nothing of Earth to put me out of the way to Heaven.

O God, what have I on Earth, and, besides thee, what have I in Heaven! Was not I made for thee; and if I lose thee, is there any thing on Earth, can make me for ever happy! Is there any thing here can recompense the loss of my Soul? O Jesu, far be it from me, to run this hazard: Thou hast taught me in thy Passion the true worth of a Soul; and when I consider how much thou suffer'dst, to purchase happiness for me, do not I there see, how much I ought to suffer to prevent the ruin of my Soul? O God, permit me not, I beseech thee, to cast away upon this World, what has cost thee the Blood of thy only Son

No, my God, I desire ever to be thine, and here in thy presence I declare, thou art to me, above all the World, I renounce all for the sake of thee. Have regard to me therefore at present, and take me into thy Protection; defend me from all delusion, remove all darkness from my Soul, and mercifully lead me into thy Truth. If it be thy way, in which I walk at present, preserve me for ever in it, and let me rather suffer a thousand deaths, than depart from it: But if I have been hitherto in error, deliver me, I beseech thee, from it; open then the way to me, shew me thy paths and guide me into thy Truth, for where thou art, there I desire to be. I desire to be in thy way, that I may faithfully serve thee, and that I may find thee at the end of my Journey. Grant me, O God, this my request, for the love of thy only Son, for in thee I put my trust.

HEre I have set down a Collection of some Lessons and Prayers, which may give some relief in time of Affliction and Sadness; I cannot promise they will be always said with this good effect, and yet I cannot

cannot but hope so far on the Promises of God, that such as set them selves to this end, will in good time find God their Comforter. He may, some time, for our greater Trial and Humiliation delay this interim relief, so that a Christian, while he earnestly seeks God in Prayer, to be his Comfort in the day of Tribulation, may still sink in Spirit and be cover'd with Darkness, and have reason with David, to cry out, Contristatus sum in exercitatione mea. Yet if he with constancy holds on, bearing his Trial with Patience, and continuing his Prayers with an assured Confidence in God, he will at length find all delays abundantly recompenc'd in the fulness of Grace, and have reason to give thanks for this method of Providence, which laying Thorns in the way, makes them all bring forth the Fruit of Glory.

I here add a Thanksgiving-Prayer for such as have experienc'd God's Goodness in being deliver'd from those Evils, with which they were oppress'd; desiring all Christians, as they are very sensible of every Trouble that afflicts them, and solicitous for Relief, so they would be as careful in returning thanks in having obtain'd their Request. This being a Point, in which too many, and those of them Good too, are very

very deficient, so that I fear, it is with us, as with the Lepers in the Gospel, one above One in Ten, gives due Thanks for these Blessings receiv'd. All are earnest in Asking, but very few in Thanksgiving.

In the first place ought to be said the Hymn Te Deum, We praise thee, O God, *Then as occasion serves may be added,* Psalm 65. *or* 80. *or* 95. 99. 102. 148. The Song of the three Children. *Then,*

A Thanksgiving.

V. BLessed be the Lord God of our Fathers. *R.* May he be prais'd and glorified for ever. *V.* Let us bless the Father, Son and holy Ghost. *R.* Let us adore and magnifie him for ever. *V.* Blessed be our Lord in Heaven. *R.* Let Praise and Glory be given to him for ever. *V.* Bless our Lord, my Soul. *R.* And forget not thy Afflictions. *V.* Lord hear my Prayer. *R.* And let my Cry come unto thee.

Let us pray.

O God, whose Mercies are without number, and the treasure of whose Goodness is infinite, we render thee most

most humble Thanks for thy Blessings at present bestow'd on us, beseeching thy Divine Majesty, that as thou hast in this granted our requests, so thy Mercy may ever abide with us, and prepare us for everlasting Happiness.

O God, who forsakes none that trust in thee, but favourably giveſt ear to such as call on thee in their Affliction, we offer thee our most hearty Thanks, for the grant of our Petition, and humbly pray thee, to be our Protector against all adversities, through our Lord Jesus Christ thy Son, *&c.*

Instructions and Devotions for the Sick.

Q. *When a Person is seiz'd with Sickness, what ought to be his chief Concern?*

A. To consider the State of his Soul, and resolve upon using all the means proper for making his peace with God, and putting himself in that condition, that if Almighty God shall please to call him out of this World, he may not be found unprepar'd. No delays ought to be admitted in this Affair; because, to prepare for *Dying well*, is a great Work. They who have liv'd well,

well, have made the surest preparation for it, and yet even these too will find enough to do in the time of their Sickness, for fitting their Souls for this last passage; how much more then will those have upon their hands, who in their Lives have forsaken God, and been wanting to many Christian duties? As for such, who have liv'd in *wilful and known Sins*, and on their Death-bed, seem to return to God and ask for mercy, I must say with many Fathers, Their case is *very dangerous*, if not *Desperate*; I can promise nothing to such late endeavours, which are very seldom sincere; however since none ought to despair, I wish all sorts would make the best use of their Sickness, which is a Call from Heaven to prepare for Eternity. Those who have liv'd best, will certainly go on with the greater Confidence in God; and as for the others, Who knows, but God may shew mercy to them?

3*dly*. Then let the Sick Person, while he sends for the Physician, or such as may take care of his Health, remember to call for his Spiritual Physician too, who may help to put his Soul in a good state.

3*dly*. Let

2*dly* Let him engage his best Friends, to discover to him the danger of his Distemper, as soon as they apprehend any; and desire them not to flatter him with the hopes of recovery, when in reality there appears none; that so he may dispose his Soul for what God has appointed for him, and not be surpris'd with suddain and unexpected Death. For 'tis most certainly a very unfriendly part, to delude a sick Person with these false hopes, and on pretext of not disturbing him, to take out of his hands the opportunity, never more to be recover'd, of preparing his Soul to appear before his Lord; this is a sort of Friendship very barbarous and cruel, whilst for the preserving a short Peace, is ventur'd the loss of that which is Eternal.

3*dly* If he has not his Will already made (as in Prudence he ought) let him be earnest in the beginning of his Sickness, to call for such experienc'd Persons, as may help him to make it; that so having settled all Temporal Affairs, he may wholly apply his thoughts afterwards, without any disturbance, to the save of his Soul. This it is in which many other-

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wise good People are very much overseen, neglecting to make their Wills in time of Health, as if they were afraid to think of dying, and then putting it off still in time of Sickness, so that, as it too often happens, they either dye without a Will, or else make it in such disorder, that they Entail on their Friends and Relations lasting contentions and endless Expences, which might have been prevented by their timely care, and will most certainly be severely laid to their Charge, who by their affected neglect have given the occasion of these Disorders and Scandals.

4thly. If he be in Debt, or has any Restitution to make, let him take care for the satisfying these Obligations to the best of his power.

5thly. Let him be mindful to forgive all those, who have any ways injur'd him, and beg pardon of as many, as he has wrong'd either in word or deed.

6thly. If the Distemper be dangerous, let him admit but few visits, since the Discourses of most People, are only so many distractions, and help to bring the World in, to one who is going out of it.

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The reason why these things ought to be done in the beginning of Sickness, is, because many Distempers unexpectedly fly up into the Head, and deprive a Man of all Reason and Judgment; and where the Disease spares the Brain, the Physician very often do's not, prescribing Remedies, which lay him into such a dozing sleepiness, that, it may be, he never more comes truly to himself again; but go's sleeping and senseless out the World. Thus, whether from the Disease or the Physick, an opportunity of settling these Affairs, lost in the beginning, proves but too often past all recovery; and therefore in Prudence ought not to be neglected.

Q. *What method do you propose to be us'd in time of Sickness, as most proper to prepare a Christian for his last hour, and fit him to appear before his Judge?*

A. There can be no one Method fit for all, but a great deal must be left to Discretion, in compliance to particular Cases and Circumstances. But however, it being most certain, that a Soul without a *True Faith* in God, without *Hope* and *Confidence* in his Goodness, without *Charity*, without

a *sincere Repentance*, without *Resignation*, *Patience*, &c. is very unfit to be presented before the Judgment Seat, therefore it is absolutely necessary, in time of Sickness, care should be taken to establish a Soul in these Vertues, that so being purified from all Sin, it may be found cloath'd in its Wedding Garments, and thus enter into Eternity. A good director and Pious Book will be helpful for this end: But for such as are not better provided, I here set down a short Collection of Devotions, by which it may be in the power of any charitable Friend, to assist his Neighbour for the doing this Great Work, which being once well done, will be an Everlasting Blessing.

A Prayer in the beginning of my Sickness.

LOrd Jesus Christ, behold I receive this Sickness, with which thou art pleas'd to visit me, as from thy Fatherly hand: It is thy Will it should be thus with me, and therefore I accept it; Thy Will be done on Earth as it is in Heaven. May it be to the honour of thy Holy Name, and good of my Soul: to this end I here offer my

my ſelf, with an entire ſubmiſſion to all thy Appointments; to ſuffer what-ever thou pleaſeſt, as long as thou pleaſeſt, and in what manner thou pleaſeſt. For I am thy Creature, O Lord, who have moſt ungratefully offended againſt thee, and ſince my Sins have a long time call'd aloud to Heaven for Juſtice; why ſhall I now complain, if I feel thy hand upon me? No, my God, thou art juſt in all thy ways; I have truly deſerv'd thy Puniſhments; and therefore I have no reaſon to complain of thee, but only of my own Wickedneſs.

But correct me not, O Lord, I beſeech thee in thy Anger; but have regard to my Weakneſs. Thou know'ſt, how frail I am; that I am nothing but Duſt and Aſhes: deal not with me therefore according to my Sins, neither puniſh me according to my Iniquities; but according to the multitude of thy moſt tender Mercies have compaſſion on me. Let thy Mercy come mixt with thy Juſtice, and let thy Grace be my ſupport in my Sickneſs. Confirm my Soul with ſtrength from above, that I may bear with Patience all the unealineſs, pains, diſquets and

difficulties of my Illneſs; that I may cheerfully accept them, as the juſt punishment of my Offences: Preſerve me from all Temptations, and be thou my Defence againſt all aſſaults of the Enemy; that in this Sickneſs I may no ways offend thee. And if this is to be my laſt, I beg of thee, ſo to direct me by thy Grace, that I may no ways neglect or be depriv'd of thoſe Means, which thou haſt, in thy Mercy ordain'd, for the good of my Soul, to prepare it for its paſſage into Eternity; that being perfectly cleans'd from all my Iniquities, I may believe in thee, love thee, put my whole Truſt in thee, and through the Merits of thy Death and Paſſion be admitted into the Company of the Bleſſed, where I may praiſe thee for ever, Amen.

This or ſuch like Prayers ought to be ſaid, at leaſt in heart, not only in the beginning, but every day throughout the whole time of Sickneſs.

Several Exercises, proper in long Sickness, to be read at times, leisurely and distinctly by any Friend, whom the Sick person may accompany, not in words, but in heart.

Of FAITH.

I Believe in God the Father, who has made me to his own Image and likeness.

And in Jesus Christ my Saviour, who has redeem'd me by his precious Blood.

And in the Holy Ghost, who has sanctified me in my Baptism.

I believe the Holy Catholick Church and whatever She teaches, as receiv'd from Christ and his Apostles. Of this Church I profess my self a Member at present, and thus I desire to dye.

In profession of this Faith, I here recite the Apostles Creed. *I believe in God the Father Almighty, maker of Heaven*, &c.

All which I understand in the Sense our holy Mother the Church has always understood it.

Thus, O God, I believe; encrease, I beseech thee, and confirm my Faith.

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with this I desire to appear before thy Tribunal, where I believe and hope, I shall see the good things thou hast prepar'd in the Land of the living.

For such as have any doubt whether they are in the true Church, it may not be unprofitable to make the following short Profession.

(*I believe in God the Father Almighty*, &c. I firmly hope I am a Member of the True Catholick, Apostolick Church, mention'd in this Creed: but, if thou seest, O Lord, that I have been deceiv'd in the choice I have made, and that in reality I have taken part with False Teachers; behold here, in thy Presence, I renounce the Errors I have profess'd, whatever they are; I disown the Congregation, by which I have been misled; and now lay before thee my most sincere Desires of becoming a Member of thy True Catholick Church: And did I but know, which in particular it is, I declare, I would this moment be a Member of it. Thou know'st, my God, the sincerity of my heart; and to Thee I profess, I believe all its Doctrins; I now unite my self to it, and tho to the World I am not

junction with it, yet before thee, O Searcher of Hearts, I hope I am. Supply now, I beseech thee, all that is wanting to me, through my own ignorance, and forgive me my Sins, for I detest them all for love of thee, and hope, through the Death and Passion of thy only Son, to be partaker of thy Mercy. Forgive me, O Lord, forgive me, for in thee alone I hope and put my trust.)

Of HOPE.

THou hast prepar'd, O Lord everlasting Happiness, for those that love thee. But how can I expect a part in this reward, who am a most grievous Sinner, and from my Childhood, have ever done evil in thy sight! Ah, my God, while I look on my self, I am terrified with my Sins, and see there nothing but reasons of Despair; and from this sense of my own unworthiness, I here declare, I have nothing of my own to trust to; No, my God, nothing of my own; but all my Hope is in thee.

I confess therefore my Sins are many and grievous; but still I trust in thy Mercy, that through the Merits and Passion of my Redeemer Jesus Christ,

I ſhall obtain pardon of my Offences, and partake of the Glory of the Bleſſed. Thou haſt ſaid it, O Lord, that thou wilt caſt off none that place their Hope in thee; behold, I hope in thee, let me not be confounded for ever. Tho I were guilty of many more Sins, yet ſtill will I truſt in thee, for thy Mercy is infinitely above all my Iniquity.

Look therefore on me with the eyes of compaſſion, and reject not the Petition of one proſtrate at thy Feet. I am Duſt and Aſhes, but, behold I offer to thee the Paſſion and Blood of thy only Son; in that I have an infinite treaſure of Mercy ſtor'd up for me: He laid down his Life for Sinners, and became a Propitiation for my Offences; tis this I now preſent to thee; tis in this and thy Promiſes, I ground all my Hope: And ſince I have this to depend on, I will never deſpair, but ever preſerve a firm and lively Truſt in thee. Our Lord is my Light and my Salvation, whom ſhall I fear? Our Lord is my Protector, and and nothing ſhall hurt me. Our Lord is Merciful and full of Compaſſion. As a tender Father has compaſſion on his Chil-

Children, ſo will our Lord ſhew Mercy to all that fear him; for he knows what we are, and of what we are made. He is ſweet and tender to all, and his Mercies are above all his Works. He gives ſtrength to the weak, raiſes up thoſe that fall, comforts the Afflicted, and pardons Sinners. O God, all theſe good effects, I hope, thou wilt at preſent work in my Soul, and ſo watch over me, that nothing neceſſary for my Salvation be wanting to me.

Of CHARITY.

I Love thee, my Lord God, and 'tis my hearty deſire to encreaſe ſtill more and more in thy love; that I may love thee as thou haſt commanded, with all my Heart, with all my Soul, and with all my Strength. Thou art to me, all in all, and out of thee, there is nothing able to help me, or worthy of my Love. O infinite Goodneſs, when ſhall I perfectly love thee? When wilt thou wholly poſſeſs my Heart? When ſhall I be entirely thine? O let that happy hour come, when thou wilt take full poſſeſſion of my Heart, that I may give my ſelf whol-

ly to thee. Lord Jesus Christ, thou hast bestow'd infinite Blessings on me, throughout the whole course of my Life; add this one Blessing more, I beseech thee, to all the former, That I may here perfectly renounce all the unlawful, vain and unprofitable Affections of this World, and begin now to fix my heart on thee, with a pure and perfect Love, which may abide for all Eternity.

I love thee, O Lord, my Strength; thou art my Defence and my Refuge, thou art my Deliverer. 'Tis good for me to depend wholly on my God, and in him to put my Trust. For, what is there in Heaven besides thee; and out of thee, what have I to seek on Earth; As the Hart pants after the Fountains of Water, so does my Soul after thee, O Lord. My Soul thirsts after my Lord, the Fountain of Living Water; when shall I come and appear before the face of my God? Into thy hands I commend my Spirit? thou hast redeem'd me, O God of Truth. Who shall separate me from this love of Christ? Shall Tribulation, or Necessity? Shall Sickness, or Anguish, or Pain? No; all these I hope

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to overcome, through him that has lov'd us. I hope in my Redeemer, that neither Life nor Death, neither Things preſent, nor Things to come, neither Flatteries nor Fears, nor any Creature whatever, ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus our Lord.

Of PATIENCE.

I Will ſpeak to our Lord, who am but Duſt and Aſhes, and as the Shadow that paſſes away. Remember, Lord, what I am, and what my Being is: Remember thou haſt made me as Clay, and into Earth I ſhall return again. Shew not therefore thy Power againſt me for what ſtrength have I to bear it; and how ſhall I, being ſo weak as I am, hold out with Patience? Why then has my Lord ſtretch'd forth his hand againſt me, let this diſorder ſeize on my Spirits, and caſt me on the Bed of Sickneſs? But why do I now lift up my head againſt Heaven, and appear uneaſie under the Decrees of the Almighty? No, I will rather chuſe to ſay, 'Tis our Lord has given Health and Strength; 'tis our Lord has taken it away; as it has ſeem'd

good to our Lord, ſo it is done, bleſſed be the Name of our Lord. Thus I ſay, my God, thus I think: Thou art Juſt, O Lord; thy Judgment is right; I have deſerv'd far greater Puniſhment than this: Were I to be my own Judge, and the puniſher of my own Wickedneſs, I could take off nothing of the Evil I now ſuffer.

I acknowledge, in what I feel, the hand of a tender Father Chaſtiſing a rebellious Child; it is not the Arm of a ſevere Judge puniſhing me in the juſtice of his Wrath: But however, this one thing, O merciful Father, I ask of thee, that thou would'ſt remember what I am; that I am Frail and Weak; that of my ſelf, I can do nothing, and how much I ſtand in need of thy Grace to ſupport and comfort me. Grant me, therefore, I beſeech thee, ſtrength to ſuffer; give me Patience; for this is neceſſary for me: Grant this my requeſt, and then behold, my heart is ready, O Lord, my heart is ready, to accept whatever thou art pleas'd to lay on me, and even to be comforted under thy Scourge. Let it be the effect of thy Mercy, that in Patience I may poſ-

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ſeſs my Soul. For this end, I will often look on the face of thy Chriſt, that by conſidering him, who ſuffer'd ſo much for me, I may be encourag'd to ſuffer. He became obedient to death, even the death of the Croſs: But as for me, I have not yet reſiſted to Blood, I have yet ſuffer'd but little: But how much ſhall I then ſuffer, when the time ſhall come, that the pangs of Death ſeize upon me!

O God, thou art my Strength and my Refuge? on thee I depend for help in the day of Battle: Thou wilt then try me, and thou muſt be then my Comforter, thou wilt try me like Gold in the Furnace: ſtand thou ever by me, and forſake me not in my Neceſſities, that ſo I may be found worthy of thee. I know indeed, the ſufferings of this Life, are nothing, if compar'd to that Glory, which ſhall be reveal'd in us. I know, as Chriſt was to ſuffer, and ſo enter into Glory; ſo if a Chriſtian becomes not like his Head, if he paſs not through great Tribulation, he ſhall never come into the place of Refreſhment. Behold, my God, I am now under my Trial; thou art pleas'd at preſent to Viſit me; preſerve me, I be-

ſeech thee, that I may hold out with Patience, that I may ſubmit to all with a cheerful heart; and that thus imitating my Lord and Redeemer, I may at length partake of his Glory.

Of Reſignation.

LOrd Jeſus Chriſt, thou art my Refuge, in thee I believe and put my truſt; thou haſt been my Protector from my Youth; and now I have none to truſt to, none to depend on, but only thee my God. behold then the ſtreights I am now in; I have Life and Death before me; but what to fear or what to hope, I know not; I know not what is expedient or beſt for me; thou know'ſt, O Jeſus: Do with me therefore what thou pleaſeſt; diſpoſe of me as thou know'ſt beſt; for I am thine with all my heart, and into thy hands I ſurrender all that I have or am.

In thy hands I leave the caſting of my Lot, whether for Life or Death: If for Life, behold, I receive it with Thankſgiving, and reſolve ever to acknowledge it thy Gift, in living to thee: If for Death, behold, I here bow down my ſelf, in ſubmiſſion to the Sentance thou paſſeſt; if it be ſo

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thy Will, then, O Lord, thy Will be done; Praiſe, Honour and Glory, be to thy Name for ever. In the mean time, I here recommend to thee, all the Affairs of my Soul and Body; protect me, I beſeech thee, under the ſhadow of thy Wings, and preſerve me as the Apple of thy Eye; and ſo direct me by thy Grace, that I omit no Duty that may be for the welfare of my Soul.

Another.

O Eternal Wiſdom, who diſpoſeſt all things, thou haſt at preſent viſited me with this Diſtemper; ſo order it, I beſeech thee, that it may be to the honour of thy Name, and good of my Soul

O Father of Heaven, from whom comes every good Gift, I receive this Sickneſs as from thy hands; nothing happens, but by thy appointment, before whom are numbred the very hairs of our Head; thou ſtrikeſt and thou healeſt, 'tis thou giveſt Life, and thou order'ſt Death to ſeize us; but whether we live, or whether we die, we are thine, O Lord; we are thine or ought to be ſo; O God, make me thine from this moment;

and let thy Will be now done in me; if I have receiv'd good things from thy hands, why ſhall I not with patience ſubmit to the evil thou permitteſt; which too will not be evil, if I accept it as a juſt Correction of a Child from thy Fatherly hand; for then, even theſe very evils will co-operate to my good, and be for the advantage of my Soul.

O Lord, I am thy Servant, do with me according to thy Will: Who am I, that I ſhould ſtand out againſt thee? Who has ever reſiſted thee, and been in peace? Behold, I am as Clay in thy hands? turn and faſhion me as thou pleaſeſt, but then let this be the end of all my Sufferings, that I become a Veſſel of Honour.

O heavenly Phyſician, who by thy Word, healeſt all the diſtempers of the Soul, and of the Body too, when 'tis for our good, vouchſafe to command, and then my Soul ſhall be healed; give a Bleſſing to the remedies I take, and I ſhall be reſtor'd to Health; for my hope is in thee; and if thou build'ſt not up this ruin'd Houſe of my Body, in vain do they labour who undertake to repair it. But if this be not thy

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Will, grant me then an humble Patience; for this is a remedy that never fails.

In the mean time, if thou art pleas'd to afflict me, and by bitter and ungrateful Potions, try to cure my diſtemper'd Soul, why ſhall I refuſe and be againſt this method? Have not I too often ſinfully indulg'd my Self, humour'd my own corrupt Inclinations, and labour'd to pleaſe my Senſes, even with thy Diſpleaſure? and if now thou judgeſt it proper to cure theſe evils by their Contraries, and to let Self-denial be the remedy of Self-love; be it ſo, O Lord; let the Fleſh ſuffer and periſh, ſo the Spirit be ſafe; 'twas to humour the Fleſh, I have been drawn to Sin; let the puniſhing the Fleſh, be now the way to Mercy and Pardon. For this end I am content to ſuffer; O God, whatever I endure, let it be now for the forgiveneſs of my Sins, only ſtand thou by me with thy ſupporting Grace, that I ſink not under the Scourge, and then ordain what thou pleaſeſt; here Burn me, here cut me, but ſpare me at my laſt hour, ſpare me for ever, this ſuffering is but for a moment; the next Life will be Eternal.

Prayers in time of Sickneſs.

I.

LOrd, thou art ſo Merciful, that not only Health and Proſperity, but Sickneſs and Sufferings, are the effects of thy Love; give me Grace not to act as a Heathen in the State to which thy Juſtice has brought me; but that as a true Chriſtian, I may own thee as my Father and my God, in whatever Condition I am: For thou art always the ſame, tho I am Subject to Change; thou art the ſame God, when thou Afflicteſt and Puniſheſt, as when thou ſendeſt Comfort and ſheweſt Compaſſion.

II.

THou haſt given me Health to ſerve thee, and I have ungratefully converted it to a Prophane uſe; now thou ſendeſt me Sickneſs to correct me; ſuffer me not to abuſe it, nor to provoke thee by my Impatience. I have not well emp'oy'd my Health, and thou haſt juſtly puniſh'd me; permit me not to ſlight thy Correction, nor rebel againſt thy Fatherly hand: I acknowledge the corruption of my Nature, and that it ſtrongly inclines

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me to abuſe thy Favours, and make them all fruitleſs to me. Grant, O my God, that thy powerful Grace may over-rule my Corruption, and make thy preſent Chaſtiſements profitable to me. I confeſs, my heart has been full of the love of the World in time of Health; now I am uncapable of enjoying the World; I wiſh this had been the effect of my love of thee; but I am contented to be brought to this through Weakneſs of Body; ſince I know there is Mercy even in this, and hope it may be the means of bringing me to the love and enjoyment of thee.

III.

O God, before whom I muſt give an exact account of all my Actions, at the end of my Life: O God, who leaveſt impenitent Sinners in the delicious, but criminal uſe of Creatures. O God, who at the laſt moment of my Life wilt take me away from all thoſe things in which I have delighted. O God, who at the laſt day, wilt conſume Heaven and Earth, and all Creatures, that Men may ſee, 'tis only thou Subſiſteſt; that therefore thou only deſerv'ſt to be loved, becauſe

cause nothing is permanent but thou, O God, who wilt destroy all vain Idols, and all the wicked Objects of our Passions, I Praise thee, and will Bless thee all the remaining days of my Life, inasmuch as thou hast been pleas'd to prevent this dreadful day in my behalf, by destroying, as to me, all things, by the Weakness to which thou hast brought me. I Praise thee, and I will Bless thy Name as long as I live, for that thou hast been pleas'd to make me unable to enjoy the pleasures of Health and of the World; for that thou hast, in some sort, destroyed for my good, the deceitful Idols, which thou wilt absolutely destroy for the confusion of Sinners, in the great day of thy Wrath. Grant, Lord, I may Judge my self now, that thou may'st not Judge me, after the general destruction thou wilt make of my Life, and of all the World: For, Lord, as at the instant of my Death, I shall find my self separated from the World, stript of all things, standing in thy Presence, to answer thy Justice for all the motions of my heart, grant I may look on my self in this Sickness, as in a kind of death, separate from

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the World, depriv'd of all the Objects wherein I have delighted, ſtanding in thy Preſence, to implore of thy Mercy the true converſion of my Heart; that ſo I may find Comfort, in that thou art pleas'd now to ſend me a kind of Death to exerciſe thy Mercy, before thou ſendeſt me Death effectively, to exerciſe thy Judgment. Grant therefore, O my God, that as thou haſt anticipated my Death, I may prevent the rigor of thy Sentence; and that examining my ſelf before thy Judgment, I may find Mercy in thy Preſence.

IV.

GRant, O my God, that I may adore in ſilence the order of thy wonderful Providence in the conduct of my Life, that thy Chaſtiſements may comfort me, and that having liv'd in the bitterneſs of my Sins, during the time of Peace, I may taſte the heavenly ſweetneſs of thy Grace, during the Afflictions, with which thou art pleas'd to viſit me. But I acknowledge, my God, that my Heart is ſo harden'd and full of Cares, Diſquiets and Thoughts of this World, that neither Sickneſs nor Health, neither Diſcourſe

ſcourſe nor Books, neither the Goſpel nor Works of Charity, neither Miracles nor the uſe of the Sacraments, nor all my endeavours, nor thoſe of the whole World put together, can contribute any thing towards my Converſion, except thou art pleas'd to accompany all theſe things with the aſſiſtance of thy Grace; therefore, my God, I come to thee, Omnipotent Lord, to demand that of thee, which all Creatures together cannot give me: I ſhould not have the confidence to lift up my Voice to thee, if any body elſe could help me. But, O my God, the Converſion of my Heart being a Work, that ſurpaſſes the ſtrength of Nature, I cannot but addreſs my ſelf to the Almighty Author and Maſter of Nature and of my Heart: To whom ſhould I cry, Lord, to whom ſhould I go, but to thee? Nothing but God can ſatisfie my expectation: It is God only that I ſeek for and deſire; and 'tis to thee only I addreſs my ſelf, that my Soul may be prepar'd for the enjoyment of thee. Open my Heart, Lord, enter into this rebellious Place, which has been defil'd with Sin, and Maſter that infernal Power, which has hitherto

hitherto kept my Heart in ſubjection. Lord, take my Afflictions, which the World had ſtol'n away: This is a Tribute, which belongs to thee, ſince thy Image is ſtamped on my Soul. Thou did'ſt there engrave it, by thy Almighty Hand; but I fear 'tis diſtigur'd, if not quite blotted out. But as thou alone had'ſt power to make my Soul; ſo thou only art able to renew it: It was by thy power only my Soul was ſtamp'd with thy Image; thou alone art able to reſtore it and renew thy decay'd Image, even Jeſus Chriſt my Saviour, who is thy Image and the Character of thy Glory.

V.

O God, how happy is the Soul, that loves thee, in whom alone it is ſafe to truſt! I find, I cannot love the World, without diſpleaſing thee, without doing injury to my ſelf; and nevertheleſs the World has been the object of my Delight. O my God, how happy is the Soul, that delights in thee! How firm and laſting is her happineſs; ſince her expectation ſhall not be fruſtrated, and becauſe neither Death nor Life ſhall ever ſeparate her from the object of her delight; and

that

that the ſame moment, which ſhall plunge the wicked with their Idols into endleſs Miſery, ſhall unite the Juſt with thee in everlaſting Glory; and as the one ſhall be deſtroy'd, with the periſhable objects, in which they delighted; ſo the others ſhall abide forever in the object, that eternally ſubſiſts of himſelf, to which they were before united.

VI.

ACcompliſh, O my God, the good Deſires, thou art pleas'd to give me; be thou the End, as thou art the Beginning. Crown thy own Gifts, for I confeſs they are from thee I cannot depend on the Prayers I offer thee, as if there were any thing in them to oblige thee to grant what I ask. I moſt humbly confeſs, that having given my Heart to Creatures, I can expect no Grace, but meerly from thy Mercy, ſince there is nothing in me can invite thee to it, and that all the natural motions of my Heart being inclin'd to the World or to my ſelf, cannot but diſpleaſe thee. I therefore give thee Thanks, my God, for the good motions thou giveſt me, and even for that thou giveſt me, that I give thee Thanks.

VII.

VII.

TOuch my heart with Repentance of my Sins; for without this inward Grief, the outward Evils, thou layeſt on my body, will be a farther occaſion of making me tranſgreſs: Make me fully underſtand, that bodily Evils are nothing elſe, but the puniſhment and figure of the Evils of my Soul. But, Lord, grant, that they may alſo prove the Remedy, in making me conſider in the puniſhments I feel, thoſe which I did not feel in my Soul, altho I was Sick and over-run with Ulcers: For, Lord, the greateſt of theſe Evils, is this inſenſibleneſs and extream weakneſs, that had depriv'd my Soul of all Senſe and Feeling of its own Miſeries: Make me now ſenſible of them, and that the reſidue of my Life may be a continual Repentance of the Offences I have committed.

VIII.

LOrd, I wiſh I could with truth ſay, my Life paſt has been exempt from heinous Crimes: Whatever there is of truth in it, I confeſs it the effect of thy Grace, which has preſerv'd me in dangers. But however this be, I muſt yet acknowledge, that my whole Life has

has been very odious in thy ſight, by my continual negligence in thy Service, by the ill uſe of thy Holy Sacraments, by deſpiſing thy Holy Word and the Motions of thy Spirit, by the Sloth and unprofitableneſs of my Thoughts and Words, by the loſs of my Time, by indulging Self-love and all my Paſſions: Thus, Lord, have I been always contrary to thee.

Yea, my God, even to this day I have been deaf to thy holy Inſpirations; I have judg'd contrary to what thou judgeſt; I have oppos'd the Maxims, which thou did'ſt bring into the World from the boſom of thy Eternal Father, and by which thou wilt Judge the World. Thou ſay'ſt, Bleſſed are thoſe that weep; but I have ſaid, Wretched are they, that are ſorrowful. I have ſaid, Happy are they, that enjoy a large Fortune, that have great Reputation, State and Health: And wherefore have I eſteem'd them happy; but only, becauſe theſe advantages give them greater opportunity with eaſe to enjoy the things of this World, and be thus in danger of diſpleaſing thee? Yes, Lord, I confeſs I have accounted Health a Bleſſing

not

not becauſe 'tis a means of better ſerving thee and doing good to my Neighbours; but becauſe by means thereof I could with greater freedom give my ſelf to the enjoyment of the things of this Life, and enjoy the dangerous Pleaſures, which lead to Sin. But ſhew Mercy to me now, Lord, in rectifying my deprav'd Reaſon, and conforming my thoughts to thine; that they may no longer oppoſe thy Will; let me now underſtand the happineſs of ſuffering, and being unable to act outwardly, let me feel thee within me: For, Lord, thy Kingdom is within thy Children, and I ſhall find it within me, if I there find thy Spirit and thy Will.

IX.

BUt, Lord, what ſhall I do to prevail with thee to pour forth thy Spirit on this miſerable Clay? I have nothing in me, that can be acceptable in thy ſight: I ſee nothing, Lord, but only my ſorrows, that have any reſemblance with thee; conſider therefore, I beſeech thee, the Evils I ſuffer, and thoſe that hang over my head. Look with an Eye of pity on the wounds, thy hand has made in me.

O my Saviour, who becam'ſt Man only to ſuffer, who did'ſt take a Body the moſt oppreſs'd with ſufferings that ever was in the World; accept my Body, not for its own ſake, nor for any thing it has, for there's nothing in it, but what deſerves thy anger; but for the Pains it endures, which alone can be worthy of thy Compaſſion and Favour. Love my Sufferings, Lord, and let my Sorrows invite thee to come and viſite me. But to finiſh the preparation of thy abode, Grant, O my Saviour, if my Body has that in common with thine, that it ſuffers for my Offences, that my Soul alſo may have that in common with thine too, that it may be in Sadneſs for the ſame Offences; and that ſo I may ſuffer with thee, and as thou did'ſt, in my Body and Soul, for the Sins I have committed.

X.

I Beſeech thee, Lord, to joyn thy Conſolations to my Sufferings, that I may ſuffer as a Chriſtian: I don't deſire to be free from Sufferings, that's the privilege of the Saints; but I deſire, not to be abandon'd, to the ſorrows of Nature, without the Comforts of

of thy Spirit, for that's the malediction of Jews and Infidels. I don't deſire the fulneſs of Conſolation without any Suffering, for that's the Life of Glory; neither do I deſire to be in a fulneſs of Evils without Comfort, this is the State of Unbelievers But I deſire, Lord, to feel the ſadneſs of Nature for my Sins, and the Comforts of thy Spirit by thy Grace, for that's the true State of Chriſtianity: Let me feel Sadneſs and Comfort both together, that I may at length come to that happy State of being fill'd with thy Conſolations without any Grief. For, Lord, thou didſt let the World anguiſh without Conſolation, before the coming of thy Only Son; now thou comforteſt and ſoften'ſt the Sufferings of thy Children by the Grace of thy Beloved Son; and thou wilt fill with perfect happineſs thy Saints in the participation of his Glory: Theſe are the admirable ſteps, by which thou furniſheſt thy Works: Thou haſt drawn me out of the Firſt, make me paſs through the Second, that ſo I may arrive at length at the Third, in which I may praiſe thee for ever. Lord, it is what I heartily beg of thee.

XI.

XI.

Suffer me not, O Lord, to be in that distance from thee, as to consider only my Sufferings, without rejoycing to suffer both in Soul and Body. 'Tis a confusion to me to think, that whilst thou didst sweat Blood to expiate my Offences, I should be bent on nothing but Quiet and Ease. 'Tis a greater reproach to me, that having renounced the World solemnly in the face of the Church, and believ'd that thou becam'st a Sacrifice for my Salvation; that the Pleasures and Sins of the World were the only subject of thy Sufferings; that the World it self was thy Executioner, that persecuted and crucified Thee; and yet, notwithstanding the Faith of these Truths, that I have all my life been fond of this same World, and indulg'd my self in these same Sins and Pleasures. Have not I in this embrac'd and cherish'd the Murtherer of my Father, the Murtherer of my God and Redeemer, that gave himself to Death to purchase Life for me, that bore in his Body the punishment due to my Sins? It is just, Lord, and I give thee thanks, that thou hast put

stop

ſtop to ſuch ſinful Delights, wherein I reſted under the ſhadow of Death.

XII.

TAke therefore from me, Lord, the ſorrow, which Self-love might give me for my own Sufferings: But be pleas'd to caſt me into that ſorrow, which is comfortable to thine; let my ſufferings in ſome meaſure pacifie thy Anger: make them the occaſion of my Converſion and Salvation. Let me not henceforth deſire health nor life, but that I may employ and end them for thee and in thee. I dont ask Health nor Sickneſs, nor Life nor Death, but that thou would'ſt diſpoſe of my Health and Sickneſs, of my Life and Death, for thy Glory and my Salvation. Thou only know'ſt what is expedient for me; thou art the abſolute diſpoſer of all things; do what ſeems good in thy Sight. Give to me, or take away from me, as thou pleaſeſt; but conform my Will to thine, that in an humble Submiſſion and holy Confidence, I may prepare my ſelf to receive the Decrees of thy Providence, and equally adore all things that proceed from thee.

XIII.

XIII.

GRant, O my God, that in a conſtant Uniformity of Mind, I may receive all ſorts of Events, becauſe I don't know what to ask or deſire, one thing more than another, without a kind of Preſumption, and being anſwerable for the Conſequences, which thy Wiſdom has juſtly hid from me. Lord, I know but one thing; That 'tis good to Serve thee, and ill to Offend thee; beyond this, I dont know which is worſt or beſt in any thing. I can't tell which is beſt for me, Health or Sickneſs, Riches, or Poverty, or any thing elſe in the World: Theſe things neither Men nor Angels can diſcern, being all hid in the Secrets of thy Providence, which I humbly adore, but muſt not preſume to ſearch into.

XIV.

GRant therefore, Lord, that ſuch as I am, I may conform my ſelf to thy holy Will; and that being Sick as I am, I may Glorifie thee in my Sufferings: Without them I cannot attain to Glory; for thou thy ſelf, my Bleſſed Saviour, wouldſt not chuſe any other way. It was by the marks of thy

thy Sufferings thou waſt known to thy Diſciples; and 'tis by Sufferings thou alſo know'ſt thoſe, who are thy Diſciples: Acknowledge me therefore, I beſeech thee, in the Pains I ſuffer, both in Body and Mind, for the Offences I have committed. And becauſe nothing is well-pleaſing to God, but what is offer'd up by Thee, conform my Will to thy Will, and my Sufferings to thoſe which thou haſt ſuffer'd; grant that mine may become thine; unite me to thee, fill me with thy ſelf and thy Holy Spirit. Enter into my Heart and Soul, to bring thither my Sufferings, and to continue to maintain in me, what is yet behind of thy Paſſion, which thou fulfilleſt in thy Members, until the full Conſummation of thy Body; that ſo being fill'd with thee, it may be no longer I that Live and Suffer, but thou in me, O my Bleſſed Redeemer; and that ſo, having ſome little part of thy Sufferings, thou may'ſt fill me entirely with that Glory, to which they brought thee, and in which thou liveſt with the Father and the Holy Ghoſt, World without end. *Amen, Amen.*

Prayers to be said by such as assist the Sick Person.

LOrd, look on thy Servant with the Eyes of Compassion, and enable him, by thy Grace, to bear whatever thou art pleas'd to lay on him. He acknowledges in thy Presence, his great Weakness, and that of himself he is able to do nothing: He therefore with all sincerity, addresses himself to thee, that being assisted with thy Heavenly Grace, he may be preserv'd from all the dangers of his own Infirmity. Lord, have regard to thy Servant, who calls upon thee in the day of Tribulation, and let him not be confounded, who desires to put his whole Trust in thee. Give him patience in his Sickness, with which thou art pleas'd to visit him, that he may receive it with all due submission from thy Fatherly Hand; that he may accept it as the punishment of his past Sins, and not add to the number of them by Murmuring and Impatience.

Thou know'st, Lord, how frail this poor piece of Clay is, and how little able it is to bear its present Affliction:

It

It can Sigh and Groan, and complain and be uneasie, it can offend thee by its Fretfulness and Impatience; but to bear it with a true Christian Submission, it cannot come to the least degree of this, but by the assistance of thy Grace. Help therefore, I beseech thee, this thy Servant, who seeks to thee for help; look upon the Desires of his Heart, and leave him not to himself who seeks relief from thee. Despise not the Sighs of the Afflicted, but succour him according to his Necessities: Give him inward strength, whereby to bear all the pains and inconveniencies of his Distemper; give him true Humility to bend under thy Correction; give him a perfect conformity to thy Heavenly Will, that all his Sufferings may tend to thy Glory and his own Salvation.

BEhold, thy Servant now acknowledges, that thou art Lord of all; that thou art infinitely Just, and that thy Will is adorable in whatever thou appointest: He calls in question nothing that thou dost, but confesses, he deserves all this, and even more than thou now layst upon him; he

knows 'tis his duty to submit and accept the Chastisements, with which thou art pleas'd to visit him; but Lord thou know'st too the frailty of our Nature, and how uncapable it is to bear Sickness and Pain, except thou art pleas'd to strengthen it with thy Grace. Strengthen therefore, I beseech thee, this thy Servant, and let thy heavenly Comforts accompany thy Chastisements; sweeten his Pains with the visits of thy Grace, and let thy Mercy come with thy Justice; leave him not to his own Weakness, but be thou his support, that so thou may'st be glorified, and he find benefit in all he suffers.

LOrd, thou hast often promis'd to help thy Servants, that call upon thee in the day of Affliction: Thou hast promis'd to heal that which is wounded, to raise up that which is dejected, and strengthen, that which is weak; Thou hast promis'd that none shall be abandon'd, that put their trust in thee: We now challenge thee by thy Promises, in behalf of this thy Servant; for we know thou art faithful to them: Behold then, we present before

before the Eyes of thy Mercy, this our Brother, who being sick, wounded, injured, and oppressed both in Soul and Body, stands in need of thy help; he calls upon thee for it, and we joyn with him, in soliciting thy Goodness to come in to his assistance. Stretch forth thy hand and help him, let thy heavenly Power defend him, thy Goodness comfort him and thy Mercy pardon him. Shew thy self a tender Father, and have Compassion on his Infirmities.

LOrd, chastise not thy Servant in thy Anger, but in thy Mercy forgive him: He acknowledges himself unworthy of all thy Favours; but because thou lovest to do good, and can'st not reject the Sighs of those that sincerely seek thee, he has still a great Confidence in thee and assurance of thy help. He has nothing to fear but his own Sins, and 'tis for pardon of these he now calls upon thy Mercy. Grant him, Lord, a true Sense of all his Iniquities, by which he has offended thee, his loving Father and his God: Shew him the foulness of them, and how displeasing they have been in

thy Sight: Teach him how sincerely to detest them and let an unfeigned sorrow, the effect of thy Grace, to change his Heart, that his Soul being purified from all that Corruption, his Sins may be no longer a barr to thy Blessings: Create in him, Lord, a clean Heart, and renew a right Spirit within his Bowels.

LEt thy Grace, O Lord, work his Soul into a holy disposition, such as may render him acceptable in thy sight. We know not what thou hast appointed for him, whether Life or Death: We beseech thee to restore his health, if it be thy holy Will; give a Blessing to the Remedies he takes, and be thou the Director to those, who prescribe them: without thee nothing can have its desired effect; and with thy Blessing, nothing can miscarry: Life and Health are thy Gifts; behold our Confidence is in thee; say but the word, and he shall be whole; Command, and all Creatures shall obey thee. Grant the Petition we now offer thee in behalf of this thy Servant, and restore him to his former state, that by a new Life he may make

reparation for all past Abuses of his Time and Health, be a Comfort to his Friends, and in the Congregation of the Faithful give Thanks for the Blessings received from thy hands.

But if in thy Providence thou hast otherwise appointed it, fit him, we beseech thee, for thy appointments: Make him sensible of his Condition, and mercifully deliver him from all the delusions of vain and deceitful Hopes: Take from him all Solicitude and Disquiets for the things of this World; permit not these lesser concerns to be a hindrance to the greater, so as to lose the opportunity thou givest him, of preparing for Eternity. Let thy Grace now flow in upon him, and bring with it all those dispositions which are necessary for his State; remove all Obstinacy and Blindness, all evil Passion and Self-love; destroy all sinful Habits, and possess his Heart with true Charity both towards Thee and his Neighbour. Send thy holy Angels to watch over him, protect him under the shadow of thy Wings, be thou his Guard against all Enemies, and mercifully preserve him from Presumption and Despair.

LOrd, turn not away thy face from thy Servant, but help him now in the time of diſtreſs; He has a great Work to do, who is to appear before thee. For how can Duſt and Aſhes; how can Miſery and Sin ſtand in thy Preſence? 'Tis a difficult task for a poor Soul to be taken out of this World, from the midſt of its Friends and Acquaintance, and to be tranſlated to an unknown region of Spirits, there to give an account to an all-ſeeing Judge of his whole Life, both Thoughts Words and Actions. O God, if thou regardeſt our Iniquities, who can ſtand before thee? And yet this muſt be; but then it muſt be thy Work, O Lord, to prepare a Soul for this great appearance. Shew this Mercy to thy Servant, and if now thou art pleas'd to call him, let him not go hence unprepar'd. Give him true Repentance of all his Sins, viſit him with heavenly Comforts and by the power of Grace fix his heart entirely on thee.

O God how poor and miſerable is Man: How little can he do in the beſt of his ſtrength! Much leſs can he do, when diſabled by Sickneſs, diſorder'd with pains and perplex'd with the

the uncertainty of his future State. This is a time, in which he moſt ſtands in need of thy help, and if thou forſak'ſt him, he muſt certainly periſh. Come in therefore now, we beſeech thee, to the aſſiſtance of thy Servant, he lays open his miſery before thee, he confeſſes both his unworthineſs and weakneſs, and begs thee to ſtretch forth to him thy helping hand. Is not he a Creature, whom thou haſt made? Thou haſt Redeem'd him with the Blood of thy only Son; thou haſt encompaſs'd him with many Bleſſings: Thy paſt Mercies encourage him to put his truſt in thee: Leave him not therefore now in the time of his Weakneſs, but as a loving Father and powerful Protector ſuccour him in all his wants.

And thou, Lord Jeſus, who did'ſt come into this World, to call Sinners to Repentance and to look for the loſt Sheep, admit the Petition of thy Servant, who ſeeks to thee for help; undertake his Cauſe, and be thou his Advocate to the Eternal Father. Thou did'ſt never, while on Earth, ſtop thy Ears againſt the Crys of the Miſerable, and thou haſt commanded all that la-

bour and are heavy-loaden to come to thee for help and refreshment. Look therefore on thy Servant, who confesses himself a lost Sheep, who for many Years has gone astray, who labours under the burthen of his Sins, and has many Miseries, whereon to Exercise thy Charity. Receive him now into thy Protection, and let him not perish, who has been Redeem'd by thy precious Blood. O Father of Mercies and God of all Comfort, have Mercy on thy Servant and support him with heavenly Comforts, direct his Thoughts and Heart to thee, and let no other Power take him out of thy hands.

Other Prayers to be said by the sick Person, or in his Name.

LOrd, thou art pleas'd to visit me with Sickness, visit me likewise with thy Grace, and give me Patience in all I am to suffer, that I may not encrease the number of my Sins by my uneasie and rebellious temper, but by a peaceable submission to thy Chastisements, make some atonement for the Sins I have already committed. Lord, 'tis this I sincerely desire to do; but

but when I consider thy great weakness and how subject I am to murmur at thy Correction, I see no hopes in myself, but all my Trust is in thee. Help me therefore according to thy great Mercy, and have compassion on me a miserable and sinful Creature, unworthy, I confess, of all thy Favours: But, Lord, I know thy Goodness is Infinite, and thou wilt not despise the Crys of those, who call upon thee in their Affliction. Look on this miserable Creature and have compassion on me.

TEach me, O Lord, now to do thy Will, and give me a Heart to comply with all thy appointments. Self-love is unwilling to bend, and esteems it self unhappy in whatever it suffers: This is the Corruption of my Nature; but, Lord, I know 'tis all subject to thee, and thy Grace is able to remove these difficulties. Pour forth thy Grace therefore upon me at present, soften my rebellious Heart, and force it to a compliance to thy holy Will. 'Tis but just, that a Creature should submit to its God: And whom should I obey, but my Lord and Redeemer? Thou know'st what is best for

for me; 'tis now thy Will, I should be sick; nothing of this happens to me, but by thy Order; thy hand is in all the Pain and Uneasiness I feel. Lord, behold, I now bow down in Spirit before thee, I accept of thy appointments; I am in thy hands, do with me as shall seem good in thy Eyes: Lord, thy Will be done.

'TIs reasonable I should submit to thee, whilst I cannot but acknowledge even Mercy in thy Correction, and discover the effects of thy Goodness in all thy Providence. For having abus'd the Blessing of Heath, as I have done, and made it almost wholly serviceable to Self-love, Pride and this World, 'tis an effect of thy Goodness now to visit me with Sickness, so to call my Thoughts home to thee and to the consideration of a better World, for which I was Created. O God, grant me now Grace I may make a true use of this Mercy and improve it wholly to that end, for which thou hast design'd it. Give me Grace to acknowledge my Sickness to be the just punishment of my Sins: Let my Sickness teach me to know my self and thee,

thee, to know my own Misery and thy Power and Goodness. Let me now profoundly humble my self under thy hands and find Mercy under thy Fatherly Correction.

O God, when I look back on my past Life and consider my manifold Iniquities, by which I have provok'd thy Justice, I cannot but admire and praise thy Goodness, which has waited for me so long. How many have been cut off in the midst of their Sins, and perish'd everlastingly, without time to consider their Misery and repent! And why have not I been of that unhappy number? Lord, 'tis thy Mercy has spar'd me and given me now this opportunity of making my Peace with thee. Blessed be thy Name, O Jesus, for this Goodness to thy unworthy Servant; Blessed be thy Name for ever. Far be it therefore from me to complain of any Uneasiness or Pain, whilst there is so much Mercy in them. Shall I complain of that, which is sent to draw me out of the way to Hell? Shall I complain of that, which is design'd to separate me from the Mass of the Damn'd? Lord, I have more reason to rejoyce and thank thee for it. Na-

NAture, I confess, is unwilling to suffer, but I conclude my present Affliction to be most reasonable and just, especially when I reflect, that having been created to love and serve thee, I have hitherto made it my chief business to love and serve my self; my whole Life has been a Life of continual Injustice, whilst knowing my self to be a great Sinner, and that Self-denial and Punishment was due to my Offences, I have shut my Eyes against this Justice, and instead of Punishing, as I deserv'd, have indulg'd and favour'd my self in all things: This I have all along sought in my Eating, Drinking and Clothing, and all other ways, throughout the whole course of my Life: All my design has been to make much of an Offender and Traytor: I see now, I have been unjust in all I have done; 'tis but just therefore thou should'st punish, whom I have spar'd so long.

I Now offer my self to thy Scourge; all that is within me, has been displeasing to thee; let all now suffer, as thou shalt think fit; I can call nothing in question, that thou do'st, 'tis all

Just

Just and Holy. But, Lord, thou know'st my weakness, and how little my Patience is. Chastise me not therefore in thy Anger, I beseech thee, nor Rebuke me in thy Wrath; but as I acknowledge the Justice of my Suffering, so give me Grace to bear it: Give me a submissive Heart, that I may cheerfully conform my Will to thine; that having ungratefully abus'd thy Blessings, I may now adore and praise thee in my Affliction. Remember me, Lord, in all my weakness, and let thy heavenly Comforts support me, tho unworthy of all thy Favours. My trust is in thee, O God; come now to my help and visit my afflicted Soul; stand by me and be to me a merciful Protector.

I Am sensible, how apt I am to forget, from whose hand my present Sickness comes, as likewise the justice of it, and therefore often fall into Impatience and Dejection, and am uneasie to those about me. But, Lord, I hope, thou, who know'st my weakness, will have compassion on me and forgive these my Sins. I sincerely desire to amend these failings, and heartily

tily beseech thee to encrease thy Grace in my Soul, whereby I may obtain still greater degrees of Patience and a more perfect submission to thy Holy Will. I am frail and weak, O God, help me: I am a poor and miserable sinner O God, have compassion on me. Thou delightest in doing good and relieving the Afflicted: See here, Lord, thy poor Creature, subject to many Miseries, whereon to Exercise thy Charity; shut not thy Bowels against me, but stretch forth thy hand and help me, that I may for ever bless thy Name.

I Confess, Lord, I am too apt to be disturb'd, and my Heart is distracted with many unprofitable thoughts; the concerns of this World press upon me; fears of Death disquiet me; and every thing hinders me from composing my Soul in a peaceable submission to thy blessed Will: Say the word, Lord, and command a Peace within me: Remove all interior disturbance, suppress all immoderate Solicitude and Fears, that I may apply my Soul entirely to my present business, in bearing my Sickness with Patience and endeavouring to put my Soul in order

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for whatever thou hast appointed for me. Lord, this must be thy work, for whatever I propose, I see I can do nothing of my self. Teach me now to make a right use of my Infirmity, direct my Thoughts and my Heart to do thy Will: Permit me not to lose this opportunity, lest in neglecting this I lose all.

LOrd, I commit my self entirely into thy hands, desiring thy Will to be fulfilled in me, and I beseech thee, so strengthen me by thy Grace, that I may not only in words, but effectually and with true conformity, embrace whatever thou appointest for me. I desire Health and Ease, but can't tell whether these are best for me: Thou knowst it, O Lord, and therefore suspending my own desires, I leave my self to thy holy disposition, do with me as thou pleasest. Order every thing belonging to me, as thou pleasest. But remember, I beseech thee, my Weakness, and leave me not to my self. I am nothing but Misery and Sin; I find Impatience and Rebellion in me, but as for a peaceable submission and resignation of Mind, these are the Gifts,

and

and must be the effects of thy Grace: Pour forth this Grace plentifully upon me, and teach me to do thy Will.

Thou, O Lord Jesus, who hast suffer'd so much, not only for my Redemption, but likewise for my Example, teach me now to follow thy Sacred Steps: Obtain for me an humble and submissive Heart, that whatever I am to suffer, I may suffer it in union with thee, with Patience and true conformity to thy Father's Will; and since thou hast experienc'd the Infirmity of our Nature, and what difficulty it has in suffering; be now mindful of this extream Poverty and Weakness in me. Thou hadst an Angel sent to comfort thee in thy Anguish; if this was necessary for thee, how much more for me, a poor miserable and unhappy Sinner. What can I do, if left to my self? Lord, forsake me not in this day of trouble, but send thy holy Angels to Direct, Support and Comfort me: Come thou thy self and stand by me; for thou art the only Comforter in the time of Distress.

A LITANY for the Sick.

Lord, have Mercy on us.
Christ have Mercy on us.
Lord, have Mercy on us.
God the father of Heaven,
God the Son, Redeemer of the World,
God the Holy Ghost,
Holy Trinity, one God,
} *Have mercy on us.*

O God, who destroying the Egyptians, didst save the Israelites, *Have Mercy on thy Servant.*

O God, who didst heal the wounded Israelites, by looking on the Brazen Serpent, *Have Mercy on thy Servant.*

O God, who having Compassion on thy People, didst command the destroying Angel to sheath his Sword, *Have Mercy*, &c.

O God, who by the Prophet *Elisha*, didst heal *Naaman* of his Leprosie, *Have Mercy*, &c.

O God, who by the Prayers of *Elias*, didst raise the dead Child to life, *Have Mercy*, &c.

O God, who didst hear the Prayers of King *Hezechias*, and deliver'd him from Sickness, *Have Mercy*, &c.

O

O God, who did'ſt exerciſe *Job* with many Trials, and ſtrengthen him with wonderful Patience, *Have Mercy*, &c.

O God, who ſtriking *Tobit* with Blindneſs, for an example of Patience, did'ſt wonderfully heal him, *Have*, &c.

O Jeſus, who did'ſt heal the Ruler's Son, ſick at *Capernaum*, *Have*, &c.

O Jeſus, who by thy Word, did'ſt cure the Man that had been Diſeaſed, eight and thirty Years, *Have*, &c.

O Jeſus, who did'ſt reſtore to health *Peter*'s Mother-in-law ſick of a violent Fever, *Have Mercy*, &c.

O Jeſus, who even abſent, did'ſt raiſe up the Centurian's Servant, *Have*, &c.

O Jeſus, who did'ſt give remedy to the Deaf, the Dum and the Blind, who did'ſt deliver thoſe who were poſſeſs'd with Devils, and cur'd all Diſeaſes, *Have Mercy*, &c.

O Jeſus, who did'ſt reſtore *Lazarus* to Life and the Widow's Son, *Have*, &c.

O Jeſus, who in thy Agony, did'ſt ſweat Blood in the Garden of *Gethſemani*, *Have Mercy*, &c.

O Jeſus, who being to drink the Cup of the bitter Paſſion, did'ſt ſubmit thy Will to thy Father's, *Have*, &c.

O Jeſus, who for us, becam'ſt obedient

ent to Death, even the death of the Cross, *Have Mercy*, &c.

O Jesus, who Expiring, didst commend thy Spirit into the hands of thy Eternal Father, *Have Mercy*, &c.

O Jesus, who wast wounded for our Iniquities, and bruised for our Transgressions, that by thy Suffering we might be healed, *Have Mercy*, &c.

O Jesus, who at the Right hand of the Father, art become an Advocate for Sinners, *Have Mercy*, &c.

W Jesus, who art to come to Judge the Quick and the Dead, *Have*, &c.

O Jesus, be Merciful; *Spare thy Servant, O Lord.*

From all Murmuring and Impatience, *Deliver thy Servant, O Lord.*

From all Dejection and Despair, *Deliver thy Servant, O Lord.*

From all Temptations, *Deliver*, &c.

From all Forgetfulness of thee, and from all unprofitable Solicitude, *Deliver*, &c.

From sudden and unprovided Death, *Deliver*, &c.

By thy holy Incarnation, *Deliver*, &c.

By that Love, with which thou didst undertake to be our Redeemer, *Deliver*, &c.

By

By that anguish of Spirit, which seiz'd thee in the Garden, and by all the Torments in thy Passion, *Deliver*, &c.

We Sinners, *We beseech thee, Hear us.*

That not having here a permanent City, thy Servant may more earnestly look for that to come. *We beseech thee, hear us.*

That this momentary and light Tribulation, may work in him an eternal weight of Glory, *We beseech thee*, &c.

That he may not despise the Chastisements of our Lord, nor be tired with his Correction, *We beseech thee*, &c.

That he may receive all that comes from the hand of God, and have patience in pain, *We beseech thee*, &c.

That in Sickness and Affliction, no foolish word may come out of his Mouth *We beseech thee*, &c.

That as he has receiv'd good things from the hand of our Lord, so he may with submission receive evil. *We beseech thee*, &c.

That in proportion to his Trouble, the divine Comforts may now refresh his Soul. *We beseech thee*, &c.

That as the Passion of Christ abounds in him, so thy Consolation through

through Christ, may abound in him. *We beseech thee*, &c.

That looking on Jesus, the Author and Finisher of his Faith, who for the Joy set before him, endur'd the Cross, he may with Patience run the race set before him. *We beseech thee*, &c.

That Christ having suffer'd for him, he may be arm'd with the same mind. *We beseech thee*, &c.

That he may not lose this acceptable time, nor neglect this day of Salvation. *We beseech thee*, &c.

That he may desire to be dissolv'd and be with Christ. *We beseech thee*, &c.

That his Distemper and the pains he suffers, may co-operate to his good. *We beseech thee*, &c.

That whether he lives, he may live to our Lord, or whether he dies, he may die to our Lord *We beseech thee*, &c.

That neither Life nor Death, things present nor to come, nor any Creature, may separate him from Christ. *We beseech thee*, &c.

That his life may be for Christ, and his death be Gain. *We beseech thee*, &c.

That if he walks in the shadow of Death, he may fear no Evils, because thou

thou art with him. *We beseech thee*, &c.

That thou wouldst enlighten his Eyes, that he sleep not in Death, and that the Enemy may not prevail against him. *We beseech thee*, &c.

That if he dies, thou wilt comfort him with the Promise made to the good Thief, in the expectation of thy Kingdom. *We beseech thee*, &c.

That thou wilt not enter into Judgment with thy Servant, for that no one living can be Justified in thy Sight. *We beseech thee*, &c.

That thou wilt not deal with him according to his Sins, nor judge him according to his Iniquities. *We beseech thee*, &c.

That this House of Clay being dissolv'd, he may be receiv'd into thy heavenly Tabernacle not made with hands. *We beseech thee*, &c.

That he may dwell in the House of our Lord for ever. *We beseech thee*, &c.

Lamb of God, that takest away the Sins of the World. *Spare thy Servant.*

Lamb of God, that takest away the Sins of the World. *Hear thy Servant.*

Lamb of God, that takest away the Sins of the World. *Have Mercy on thy Servant.*

Let

Let us Pray.

LOrd Jesus Christ, I beseech thee, by that love, by which thou didst take upon thee all our Infirmities, that with Patience, this thy Servant may bear his present Sickness, and suffer all the trouble of it, as long as thou shalt please, with a perfect resignation to thy blessed Will; that his Will being united to thine, he may desire nothing, but that thy Will be done on Earth as it is in Heaven.

In time of Pain.

HAve Compassion on thy Servant, O Lord, and give him Patience in his Suffering; let thy Grace support him, that he offend thee not in this time of Trial; Remove, we beseech thee, his pain, if it be thy blessed Will; fail not at least to be his Comfort, if thou art still pleas'd to afflict him.

Consider his weakness, and lay no more upon him, than he can bear: But what, Lord, can he bear, except thou art pleas'd to help him? Help him, we beseech thee, and let now thy poor Servant, find the comforts of thy Grace, that being deliver'd from all Impatience, he may in true Submission glorifie thy Name.

Grant him true conformity of heart, that he may comply with thy Appointments; that he may bow down under thy hand, that he may acknowledge the Justice of thy Correction: But Lord, what can he do of all this, if thy heavenly Comforts do not strengthen him in his Pain, and support Nature in all its weakness?

Strengthen him, we beseech thee, to go through whatever thou hast appointed for him; stand by him, and be his powerful helper; forsake him not in the day of Affliction. Thou now leadest him in the way of the Cross, teach him to bear his Cross with Humility and Patience, that he may be a true Follower of his blessed Redeemer.

Lord Jesus, hast not thou invited all those that Labour and are heavy Loaden, to come to thee for refreshment? Behold now thy Servant, Afflicted and Oppress'd, comes to thee for help; stretch forth thy hand and help him; either lighten his Burthen or encrease his Patience. Relieve him we beseech thee; Thou who art infinite in Mercy, shew Mercy on him.

Thou,

Thou, who hast comforted the Martyrs in their Torments, and refresh'd them with Heavenly sweetness on the Rack and the Fire; renew now thy ancient Mercies, and bring relief to thy Servant; Temper the Cup thou now giveſt him to drink, with the comforts of thy Grace, that with the patience of the Martyrs, he may ſubmit and ſuffer as a Chriſtian.

Give him a lively ſenſe of all he ſuffers comming from thy holy hand, that he may ſuffer with the perfect ſubjection of a Creature to his Lord and Creator: Give him a lively ſenſe of his paſt Sins, that he may acknowledge all he ſuffers, to be a juſt Chaſtiſement: Give him a lively Faith of future happineſs, that he may be ſupported by Hope.

Lord, look upon thy Servant with Compaſſion, and have Mercy on him; moderate his Pains, and ſuccour him in his Trouble; defend him againſt all Temptations, and permit not the Enemy to take any advantage of him in this time of Affliction. Lord, thou know'ſt all his Weakneſs and his preſent Danger, have Mercy on him.

Lord, quicken his Spirit, whilst thou afflict his Body; and since thou permittest all for his good, teach him to make a good use of his Suffering; teach him to be Humble and Patient, teach him to submit. Lord help thy Servant in his Misery, and give him Grace so to bear it, that in Patience he may possess his Soul and obtain Pardon of all his Sins.

Other thoughts to be suggested in violence of Pain.

LOrd, I am an unworthy Sinner, accept of what I now suffer, in pardon of my Sins.

I have often offended against thee; 'tis but Just, I should suffer; Lord, thou art Just in all thy ways.

The Lord his given me health and strength; the Lord has taken it away. As it has pleas'd our Lord, so it is done; blessed be the Name of our Lord.

I have deserv'd yet greater Evils, than what I now suffer; thou art merciful to me even in thy Punishments.

How many are now suffering in Hell for Sins less than mine. My pains are nothing in comparison of theirs.

Lord,

Lord, I am content to suffer here; but spare me hereafter.

How many cruel Torments did'st thou suffer for my Sins; and can I expect to live without suffering?

Thou offered'st thy self a Sacrifice for me; Lord, I now offer my self a Sacrifice to thee.

If Innocence was so severely treated for our Transgressions; what must the Sinner expect?

I have hitherto follow'd my own ways; teach me now, Lord, to walk in thine.

What a Christian am I, if I refuse to follow my Leader? Thou carried'st thy Cross, and must not I carry mine?

How am I thy Creature, if I do not submit to thee? How can I call thee, Lord, if I obey not thy Will?

There's nothing of this is fall'n upon me, but by thy appointment; Lord, thy Will be done.

Lord, look on this poor piece of Clay, and help me in my distress.

Thou hast promis'd to relieve those that call upon thee in Tribulation; O God, make haste to help me.

Thou hast promis'd, that none shall be confounded, who put their trust in

thee, O Lord, in thee I hope, let me not be confounded.

O God, be a Comfort to me, grant me Patience to suffer; grant me, true submission to thy blessed Will.

This is now the day of battle, I am call'd forth to Fight; help me, O Lord, that I be not overcome.

Have not I undertaken to be thy Soldier? And must I not suffer in thy Cause?

How much have the Martyrs suffer'd? In their greatest Torments they have bless'd thy Name.

Can I alone expect to be free from suffering? Am I better than all that have gone before me?

Have not I enjoy'd long Peace and Health, while others, far better than me, have been in great misery?

Is not this Life a time of Trial; and must not I have my Trials too?

Can I expect a Crown without victory; and how can I obtain a Victory without Fighting?

Where is my Humility, if I submit not to present Troubles? Where is my Patience, if I bear them not?

Where is my Courage, if I lye down and yeild in time of Trial?

Now is the time to ſhew my ſelf a Chriſtian: What have all my Profeſſions been, if now I rebel, when thou toucheſt me?

If I deſerve thy Correction, O God, why ſhould I not ſubmit to it?

But chaſtiſe me not, O Lord, in thy Anger, nor rebuke me in thy Wrath.

Conſider my weakneſs, I beſeech thee, and have compaſſion on me, tho unworthy of all thy Favours.

Thou know'ſt, I am but Duſt and Aſhes; of my ſelf I can do nothing; ſupport me by thy Grace.

Forſake me not in my diſtreſs; be to me a God and Protector.

What am I, but a poor, miſerable Worm? Shew not thy Anger againſt me.

I have no help but in thee; thou art my Sanctuary and my Refuge.

Diſpoſe not the Crys of the miſerable, but ſhelter me under the ſhadow of thy Wings.

Take from me all Murmuring and Impatience, ſuppreſs all the Corruption of Nature.

Give me now a willing Heart to drink of the Cup thou haſt put into my hand.

Give me patience to go under the Cross, which thou lay'ſt upon me. I know, 'tis by many tribulations we muſt enter into the Kingdom of Heaven.

I know, thoſe, who will be glorified with Jeſus, muſt ſuffer with Jeſus.

Teach me now ſo to bear my preſent Sufferings, that they may be ſerviceable for my laſt End.

All that I can ſuffer here muſt have an end; this Life is ſhort, and ſo are all the Sufferings of it.

The next Life is Everlaſting: O, that I could ſo bear my preſent Pain, that by my Patience in this, I might eſcape that which is Eternal.

If I think theſe paſſing Pains ſo intolerable; what muſt thoſe of Hell be? O God, theſe and theſe again, rather than to be caſt into Hell.

O God, thou art witneſs of what I ſuffer, and thou haſt prepar'd a Crown for thoſe that ſuffer with Patience; give me Grace to make uſe of this opportunity thou putteſt into my hands, that the Faith of thoſe everlaſting Goods to come, may ſuppreſs all the Corruption of Nature, and keep my Soul in a due Submiſſion to thy Holy

Will. Let my Heart be so possess'd with the desire of Glory, as to embrace all that willingly, which may be serviceable to that end, and never to think my self unhappy, as long as I am in the way to Happiness. Welcome those Pains, whose Fruit is everlasting Rest.

Acts of Repentance, which may be a preparation for Confession.

I.

MY Lord and my God, I am a most vile Sinner and unworthy to appear before thee; but have Mercy on me and Save me.

O God, my chiefest Good, how far have I gone from thee by my Sins; how have I dwelt at a distance from thee, in the region of Misery, where I had quite lost my self!

Most loving Father, I have sin'd against heaven and before thee, and am not worthy to be call'd thy Child; make me as one of thy Servants, and let me now at last, for every moment of my Life, be faithful to thee.

It grives me, O God, that I have sin'd against thee; I am heartily sorry for the many times I have transgress'd

thy Law. But wash me now, I beseech thee, from my Iniquity, and cleanse me from my Sin.

I detest now my sins, O Lord, and abhor all my wickedness, I confess my Ingratitude, and seek refuge in thy Mercy.

Wash me, Dear Jesu, with thy Blood, and purifie my Heart from all the filth of Sin; Heal my Soul that lies maim'd and wounded, and despise me not, tho most unworthy.

I have wander'd like a Sheep, that's gone astray; but I hear now thy sweet voice thus crying after me; thou hast gone after many lovers; but return now to me, and I will receive thee yet again.

My Soul is full of anguish and confusion, at the thoughts of my manifold Sins, whereby I have offended thee, my merciful Redeemer, whereby I have made my self a Slave to Hell, and provok'd thy anger against me.

O, that I had never transgress'd thy Commandments, nor fall'n into so great misery! O, that I had never sinn'd! Happy those Souls, who have preserv'd their Innocence.

Look on me however, O Lord, with the Eyes of Mercy, and blot out all my

my Sins, forgive me what is past, and through the Bowels of thy Infinite Goodness, secure me by thy most efficacious Grace, against all my failings for the time I have yet to come.

Alas! How slothful and careless have I hitherto been! I have defer'd my Repentance, rejected thy helps, contemn'd thy Visits, been deaf to thy Calls: And now, Lord, what shall I do in these streights? It grives me, that I have offended thee; Have mercy on me.

Lord be merciful to me a Sinner: Jesus Son of the living God, have Mercy on me.

Sovereign Lord of my Life, behold, thou see'st there's nothing good in me, nor health in my Soul: I am miserable and blind, and, without thee, O God, I can do nothing.

II.

My Sins exceed in number, the Sands of the Sea, and I am most unworthy, I confess, O Lord, of all thy Mercies; but thy Goodness however is infinite, and above all my Offences.

Thou hast said, Lord, there is Joy in Heaven for one Sinner that do's Penance:

rance: Give me now Grace truly to repent, and let Heaven rejoyce in my Amendment.

It is not thou, my God, who wilt not the death of a Sinner, but that he be converted and live? Grant me then now that Spiritual Life, which I want; for, behold, O my Lord, I sincerely desire to live.

Thou cam'st, my dear Redeemer, not to call the Just, but Sinners to Repentance: Behold here a miserable Sinner before thee; draw me now, I beseech thee, most powerfully to thy self.

Have mercy on me, O God, according to thy great Mercy, and according to the multitude of thy tender Mercies blot out my Iniquity.

Sprinkle me with thy Blood, O Jesus, and I shall be made whiter than Snow.

Create in me a clean heart, and renew a right Spirit within my bowels.

Dear Redeemer of my Soul, how long turnest thou thy Face away from me, and bringest no relief to my Sorrows?

Behold the Prodigal Child, nay worse than the Prodigal. Have compassion on me, most loving Father;

clothe me with thy Grace, and receive me into the Arms of thy Mercy.

Let not thy Blood be spilt in vain for me, my dear Redeemer, but now let it bring forth in me the fruit of a sincere Repentance, and open me a way to life everlasting.

Thy Goodness, I confess, is great O Lord, who hast so long spar'd this unworthy sinner, and with so much Patience waited for his amendment.

What return shall I make for this, thy infinite Mercy; but ask this one Mercy, to be added to the rest, that now from this moment I may never offend thee more!

This one thing I earnestly beg of thee; hear me Lord, I beseech thee; may I now, for what remains of my Life, be entirely thine.

Come, Lord, make haste into my heart, and cast out from thence whatever, thou know'st, profanes or defiles that thy Temple.

Destroy and root out all that is displeasing to thee, and lay in me the foundation of a new Life, either for this World or that to come.

I confess, I have sin'd, but if thou wilt, thou can'st make me white. Heal thou my Soul, most loving Father, heal my Soul.

All

Acts of Contrition, and of the Love of God above all things.

UNhappy Sinner I am, who have often had more regard to Vanity and Folly, than to the infinite Goodness and Majesty of thee, my God. Wo to me, who being, on so many Titles, bound with all my Strength to love, honour and obey thee, I have neglected my duty and chose rather to offend and break thy Commandments. Most loving Father, who hast prevented me with blessings of sweetness; who hast loved me, most unworthy of all thy Favours; what am I, after all, but a wretched and ungrateful Sinner, who have not loved, but most grievously offended such a Father, such a Benefactor? Lord Jesus, thou hast shed thy Blood, for to cleanse and purifie my Soul from the filth of so many Sins; and yet I have still again repeated my Crimes and defil'd that Robe of Innocence thou purchas'd it for me. Wo again to me, who have made such vile returns, for thy infinite Charity and Blessings bestow'd on me.

What

What shall I do, miserable Sinner that I am? Whether shall I flee, but to thee my Lord, whom I have offended? Thou wilt not despise a contrite and humble heart. Behold then, my God, I here retract all I have hitherto done against thee. I am truly sorry for the many times I have slighted so great Goodness: My Sins now displease me, because they have been displeasing to thee: I am troubled for my offences; because they have been injurious to thee my God, whom I ought to have lov'd above all things. O, that I had never sin'd, never committed any offence against thee. But still thou commandest me to have a confidence in thy Mercy, because thy Goodness far exceeds all my Wickedness. Have mercy therefore on me, tho a wretched and unworthy Sinner; accept of the Death and Passion of thy Only Son in satisfaction for my offences; and have compassion on one, that puts his trust and confidence in thee. Wash me yet more from my Iniquity and cleanse me from my Sin; for I know my Iniquity and my Sin is always against me. To thee only have I sin'd and done Evil in thy sight. But turn

now

now away thy Face from my Sins, and blot out all my Iniquities. Create in me a clean heart, O God, and renew a right Spirit within my bowels. Cast me not away from thy Face, and take not thy holy Spirit from me. Restore to me the joy of thy Salvation, and confirm me with a perfect Spirit.

O Great God, I now desire to love thee above all things; I desire to love thee with all my Heart, with all my Soul and with all my Strength. I am heartily sorry, that I have ever departed from thy most holy Will, and offended thee in Thought, Word or Deed. But now, tho late, I firmly resolve to use my best endeavours, for the observing thy Law, and through the help of thy Grace, to avoid all Sin. And this for no other motive, than of thy infinite Perfection, of thy Power, thy Wisdom, thy Goodness thy Mercy; that is, for thy own sake, because thou art most worthy of all love, O most Sacred Trinity, Father, Son and Holy Ghost, my God, and my all.

LOrd Jesus Christ, true God and Man, my Creator and Redeemer; behold,

behold, 'tis now my great trouble, that I have sin'd against thee, because thou art my God, and because I love thee above all things. I now purpose to offend no more, but to avoid every thing, that may be to me an occasion of sin. I design now to confess all my failings, to make restitution of what I owe; and for the love of thee, I here forgive all those, who have injur'd me, or any ways done me wrong; and I beg of thee, O Lord, to forgive them. And as I now with all humility, ask for pardon of all my sins, so I firmly hope through the Merits of thy Death and Passion, thou wilt forgive me, and put out of thy sight all the Crimes I have ever committed against thee: I hope likewise, thou wilt assist me now with thy Grace, that, with patience, I may bear all my present troubles, that they may be for the amendment of my life, if thou shalt please to grant it me; or, for the purifying my Soul from all guilt, and making it worthy to appear in thy sight, whenever thou shalt please to call me hence.

I Tremble, my God, at the remembrance of my sins, and am now cover'd with shame and confusion, while I think of appearing before thee. But have compassion on me, O Lord, and when thou shalt come to Judge, cast me not off amongst the Reprobate. I repent me with all my heart, and I am now griev'd, for the many times I have offended against thy infinite Goodness and Majesty. O God of my heart I now love thee with all the affection of my Soul, because thou art infinitely worthy of all Love. I love thee, not for my own sake, but for thee alone, my God, who art infinite in Goodness, in Power and Mercy. To thee I resign my heart, I desire to be united to thee, to Praise thee and glorifie thee for ever.

O Good Jesu, my God, I wish I had ever lov'd thee, and that at present my Soul were fill'd with the sincere love of thee. I wish I had never offended thee, and that from this moment I may never offend thee more. But alas! I have gone astray, like the lost Sheep, seek thy Servant, O Lord, the

the Shepherd of my Soul, look on me with the eyes of Compassion, and have mercy on me. For I confess my sins in thy sight, and am now heartily sorry for all I have ever committed against thee, because they are displeasing to thee, whom I love above all things. I desire now and seriously purpose to amend, for what remains of my life. I here make an Offering of my self to thy Holy Will to do or to suffer whatever thou pleasest, and in the manner thou pleasest. I beg pardon of all my sins, and Grace to persevere to the end; and I hope to obtain this my request, through thee my Jesus and Saviour, who by thy Tears and Suffering, by thy Passion, Cross and Death, hast been pleased to Redeem me. I flee to thee, my only Hope, I depend on thy Merits, I cast my self at thy Feet, and take shelter in thy Wounds. I beseech thee to supply all my Imperfections by thy infinite Love, consume all my sins in the Fire of thy Charity, and have Compassion on all my failings. Vouchsafe thou, my Creator and Saviour, to take full possession of my Heart, be thou my Director and Governour, de-

liver

liver me from all my wonted imperfections and miseries, and unite me perfectly to thy Will, that I may now no more be separated from thee; but that, whether in Health or Sickness, in Pain or Ease, in Life or Death, I may still be entirely subject to thee, bless thee in all thou appointest and give Praise and Glory to thy Name for ever.

Protestations to be made in time of Sickness, and may serve as a Preparation to Confession.

I Protest, in the first place, that with all readiness of mind, I accept this sickness from the hand of my Heavenly Father, and it entirely resign my self to his blessed Will, that if he shall please to call me out of this World, the Sentence of death shall be welcom to me; for I desire to have no exceptions against his Will, and confess, that I deserve not only this Sickness and Death, but even Hell it self, the just Punishment of my Offences.

I believe the Holy Catholick Church, and the Faith she delivers; in that Faith I now live, in the same I desire to

to die, for that end I now repeat the Creed, *I believe in God the Father Almighty, &c.* All which Articles I understand in that Sense, in which the Catholick Church has always understood them.

I humbly desire and beg pardon of all the sins I have ever committed against the infinite Majesty of God, against my Neigbour or my self, whether in Thought, Word or Deed, or by any Omission in the neglect of God's Commandments or Precepts of the Church: of all my known and hidden sins, of the abuse of the Sacraments, of all the sins I have any ways occasion'd in others. All these I humbly beseech Almighty God to pardon, by his own infinite Goodness and Mercy, by the Merits of Christ's most bitter Passion and Death, and by the Prayers of the B. V. M. and all the Angels and Saints, who joyn now with me, and are Petitioners before the Throne of God. From this infinite Treasure of Divine Mercy, I beseech the Heavenly Father to supply all the Defects of my former Confessions, all my defects in making a true Examen, my want of true Sorrow and Repentance,

mance, and of the little Care I have taken to amend my life; and this one thing I most earnestly beg of him, that he will now at least grant me a true and sincere Contrition of all my sins.

I now from my heart forgive all those who have any ways offended or injur'd me; I desire Almighty God to pardon them, and grant them the same Blessings I desire for my own Soul. I beg of my Heavenly Father, that he will imprint this deep in my Soul, that not only in words, but with all my heart, I may repeat this Petition; *Forgive me my trespasses, as I forgive them that have trespassed against me.*

With all humility I heartily beg pardon of all those to whom I have given any offence, whether by my ill example, by Words or Deeds, or any other way, whether knowingly or unknowingly: and I here offer my self to make the best Satisfaction I am able; and beseech God, that he will now bring into my mind the remembrance of all such as I have any ways hurt or wrong'd, and give me a sincere desire and full power of making full satisfaction before my death.

I am wholly incapable of returning

Thanks for all the infinite Blessings the Divine Goodness has bestow'd on me; how unworthy, at thy feet, O Lord, I here acknowledge, in the best manner I am able, all the favours I have receiv'd, and withall the affection of my Soul, return thee thanks. I beg the blessed Virgin *Mary*, all the Angels and Saints in Heaven, with their Praise and Thanksgiving, to supply my defects, and make some recompence for my ingratitude, for which I am heartily sorry, and beg thy pardon. I wish I had the hearts and tongues of all Creatures in the World, that so in some manner I might endeavour to declare thy Praise. All ye Works of our Lord bless our Lord, Praise and Magnifie him for ever. Give Praise to our Lord in Heaven, Glorifie his Name all you blessed Spirits above. Bless thy Lord, my Soul, let all that is within thee bless his holy Name. Bless thy Lord, my Soul, and forget not his Mercies. I will Praise our Lord at all times, his Praise shall be ever in my Mouth.

Moreover I here give Thanks and pray for all my Benefactors, whether as to my Soul or Body; especially those, who have instructed, Corrected or told me of Faults.

I protest, that all my Confidence either of living or dying well, is grounded on the infinite Merits of the Passion and Death of my dear Redeemer, and the Blood he shed for me; this I now offer to the Eternal Father, for the remission of all my sins, and in Thanksgiving for all his Benefits. And I beseech Almighty God, that I may be helpt by the Prayers of the Blessed Virgin *Mary*, my Angel Guardian and all the Saints, that as long as it shall be granted me to live, and most especially at the hour of my death, by their Charity and Assistance, may be preserv'd in me a firm Faith, and assured Hope, a lively Charity, a true Courage, a profound Humility, an untir'd Patience, and all other Vertues, that are necessary for the remainder of my Life, and for the hour of my Departure. And therefore for that time I say now: All you blessed of God, be mindful of me before the Throne of God, and beseech him, through the Death of his only Son, that, whenever my hour comes, I may die in his Grace.

If God shall so permit, that I be assaulted with Temptations in this my Sickness

Sickness, or at the time of my departure, I will by no means give admittance or consent to them: and therefore I now at present, for that time declare my abhorrence of all whatever evil thoughts, the Devil shall then suggest to me: for 'tis my sincere desire to be true and faithful to my God, even to the end, and entirely to renounce from this moment, the Devil and all his Works.

Lastly, I commend my Soul to God my Creator, who made me of nothing: to Christ my Saviour, who redeem'd me with his precious Blood; to the Holy Ghost, who Sanctified me in the Water of Baptism. Into thy hands O Lord, I commend my Spirit: Be merciful, O God, to me a sinner.

I likewise declare, that whenever the time comes, that I shall be labouring in my Agony, and shall be then able to speak no more, that I desire even then to be united to my God in my heart and mind: and now, for then, offer to him, my Agony, my Sweats, my Pains and Distress, to be United to the Bloody Sweat, to the Grief and Torments of my dear Redeemer Jesus Christ, for the remission of my sins,

and the eternal Glory of his Name: and I desire all the Holy Angels, whom God has commanded to take care of me, to defend me from the power of darkness, and all evil Spirits at my last hour.

Q. *This Preparation for Confession and Exercise of Repentance, is very long: Is it all necessary for a Sick Person before he makes his Confession?*

A. It may not be all necessary, because 'tis to be hop'd, there are many live so well, and with Souls so truly dispos'd, that they stand not in need of so long a Preparation: and 'tis most certain, there are many others, who through the sharpness of their Distemper, or stupifying qualities of their Physick, have not time to make use of it. But 'tis here set down for such as are under a more tedious Sickness, and are in a daily necessity of some Spiritual helps, to keep their Souls in a due disposition, and to be ever prepar'd for the last Summons.

It may be likewise very proper for those, who, having liv'd something irregularly, are surpris'd with sickness, when they are very unfit to die. For 'tis very necessary these should endeavour,

deavour, by frequent and repeated Acts of the *Detestation of Sin*, of *Repentance*, of *Contrition*, of the *love of God*, &c. to change their hearts, and so by degrees remove that indisposition strengthen'd in them through the long habit of sin. For since their thoughts of making their Confession in time of Sickness, is only occasion'd by their Distemper, there's great reason to be jealous of such Confessions, and to fear that 'tis only their present Circumstances, and not any detestation of Sin, or love of God, or any change of heart is the true motive of their present Devotion. And therefore tho' such Confessions may be a satisfaction to their Friends, yet God knows how much it will avail them. For this reason, as often as the Distempers will permit, 'tis not fit such Persons should be hasten'd to Confession, but all care us'd by those that assist them, first to prepare them well to make them sensible, what true Repentance is, by often reading and praying, to stir up in their hearts a sincere abhorrence of their past life, quicken their Faith, strengthen their Hope, and bring them insensibly to

the love of God, and true Spirit of Penance; by this Method their Repentance, tho' late, may be acceptable, and they may have reason to bless God for the well order'd Charity of such Friends; when otherwise, who knows, but they will have as great reason to curse those, who have accepted their hasty Confessions, and flatter'd them with false hopes upon an ill grounded and only superficial Repentance? Therefore I say, when the Distemper will give leave, great pains should be us'd for the preparing for, and making this last Confession at least a good one, on which Eternity so nearly depends.

Before Receiving the Holy Communion *or* Viaticum.

O Father of Mercy, and God of all Comfort, behold here thy Creature, made to thy Image, and Redeem'd by the Blood of thy only Son, desires to appear before thee. 'Tis by thy Favour I have hitherto liv'd, and now, as for what time remains, I desire to live to thee; so as to my Death, I desire to die in thee and for thee,

thee. I profoundly adore thee, after whom my Soul ſighs and thirſts; I cry out to thee, whom I love above all things, O my Reſt, my Hope, my Love, my Deſire, and all the good of my Heart.

Moſt loving Father, although I am the leaſt of thy Children, and unworthy to be call'd thy Child, becauſe I have not honour'd thee as a Father; yet I come with an humble Confidence, and caſt my ſelf into the Arms of thy moſt tender Goodneſs and Mercy; being now heartily griev'd for having forſaken thee my God, the Fountain of all good, for having departed from thee, my loving Father, for having ſo often forgotten thee, who art ever mindful of me.

O, that I had never offended thee, my God and my All! Accept at leaſt this my hearty deſire; and now, while it is the time of Mercy, look on me with Compaſſion, and have Mercy on me. For thou know'ſt, O Lord, that I love thee, or that I ſincerely deſire to love thee above all things. And I know in whom I place my truſt, that thou art able to ſave me, and that thou will not deſpiſe a contrite and humble Heart.

'Tis likewise my Hope, that thou wilt not cast me away from thee, who with so much Love invitest all to thee. Thou hast said, *Come to me all you that labour and are heavy loaden, and I will refresh you*: Behold, Lord, I come; receive me according to thy Word, and I shall live, and not be disappointed in my Hope. Deliver my Soul from this Prison, that I may bless thy Name.

O happy hour! When I shall be delivered from the Body of this Death: When shall I come to thee, my God? When wilt thou come and comfort me? When shall thy Servant depart in Peace? But before I leave this Vale of Tears, I desire to offer thee a Sacrifice of Praise, that hereafter I may Praise thee for ever.

Wherefore I here pour forth my Soul in Thanks to thee for all thy Blessings, for my Creation, for my Redemption by the Blood of thy only Son, for the infinite Mercies, wherewith thou hast so often rais'd me out of Sin, prevented me by thy Grace, and call'd me out of Darkness into thy admirable Light. But what return shall I make thee, my Lord Jesus, that be-

loved Spouse of my Soul, for thy painful life and most bitter death? For the many times thou hast fed me with thy precious Body and Blood! Here, what shall I say? This nothing that I am, appeals to thy infinite Goodness and Love; and through thy Sacred Wounds, and that Ocean of Mercy flowing from them, hopes to find acceptance, and be secure. I will drink the Cup thou giv'st me, I will take it cheerfully from thy hand, and drink it with thee, because thou hast first drank it for my Salvation.

Accept, Lord, my Heart, which I offer thee, as a Thanksgiving offering for all thy Blessings; accept all that belongs to me; and thou, my Soul, bless thou thy Lord, and let thy Praise continue for ever. As for the World, renounce it all, because in thy God thou possessest all; renounce thy self, because thou art not thy own, but thine, O Lord: O, may I now no longer live, but thou in me: I love thee, O Jesus, with all my Heart, and with all my Soul.

Place me therefore near thee, O God, and take me into thy Protection; and then I will fear no evils; I will

fear nothing my Enemy can do against me. And if, through the violence of my Distemper or suggestion of the Devil, I should either speak or think contrary to what I do at present; I now revoke and renounce all such Words and Thoughts, and protest before thee, my God, and in the presence of all the Blessed, that I will live and die in the Faith of the Catholic Church, that I place my whole Trust in God alone, in my Lord Jesus Christ and his Merits, and that I love him at present with all my heart, and in his Love desire to breath out my last. If any thing shall happen contrary to this my Profession, I here declare my abhorrence of it, I detest and abjure it: and this I desire may be acknowledg'd as my Last Will, which I am ready to seal even with my Blood; for 'tis my desire to die for thee, my God, that I may live to thee, to whom all things live; that I may die in thee, for whom thou hast been pleas'd to lay down thy life.

O Jesu, Saviour of the World, who camst to save Sinners, who hast call'd all to thee that thou may'st re-

fresh

flesh then; behold here a Sinner comes to thee for relief; Save me, O Lord, for with thee there's a plentiful Redemption. I come to thee, from whom I had run astray, like the lost Sheep; but thou, O good Shepherd, who hast given thy Life for thy Sheep, who cam'st to seek and save what was lost, look on thy Servant with Mercy, and receive me into thy Fold.

I come to thee, with my Soul disorder'd with many Passions, and covered with sores; but thou, Lord, if thou wilt, canst make me whole; heal me then, O Lord, and I shall be heal'd; for thou art the good Samaritan, the true Physician of Souls, who hast born our Infirmities, and given thy blessed Body and Blood, for the cure of my Soul. And now, Lord, at this hour it is I stand in need of thy help. For of my self, what am I but Dust, Weakness and Nothing: and if thou confirm'st me not with this Divine Food, and strengthen'st me not from above, how can I hold out in the Combat, how shall I resist the Enemy, and with Patience bear the Trials of Sickness, the Agonies and Pangs of Death. I 5 Have

Have mercy therefore on me, come now and shew thy Power in my Soul, cure first, I beseech thee, all my Wounds, in the forgiveness of my sins, then Comfort my Soul with Divine strength, that I may ever Believe and Hope in thee, that I may ever love thee, with true courage, fight against thy Enemies, and with a perfect submission resign my self into thy hands; this I desire may be the disposition of my Soul; Come then, Lord, work this good effect within me, that so, as thou hast Created and Redeem'd me, so I may be thine for ever.

Dear Jesus, my Redeemer, I Adore thee with all my heart; I give thee thanks for that infinite Love, which thou shewedst to poor Sinners, in shedding thy Blood for them on the Cross; and by thy ineffable Power leaving thy Body and Blood for the Food and Comfort of their Souls; To this Banquet thou art pleas'd now to call me; but woe to me! how shall I approach to it, who have so ungratefully offended thee, and liv'd so unworthy of my Profession!

I acknowledge O God, that I am a Sinner, that I am miserable, poor and needy, and therefore now humble my self under thy powerful hand; I appeal to thee, my Jesus, who hast undertaken to be the Advocate and Mediator for Sinners; thou art rich in Mercy, and canst not refuse to appear in their behalf, who put their Cause into thy Hands. Help me therefore in my distress, and lay now before the Father, the price of thy Blood, and infinite Treasure of thy Merits, and supply hence all my Defects, and especially my want of preparation in coming to partake of this Holy Food. Thou know'st how unworthy I am, and how unfit, through my manifold and grievous sins, to appear before the Judgment Seat of God; I tremble at the thought of that dreadful hour, when all my Sins and Ingratitudes shall be laid before me. What shall I then do, O keeper of Men! What will become of me, if the review of my Life be the casting of my eternal Lot! O Jesus, let me not go alone to that place of Terrour: come thou into my Soul, accompany it to the Tribunal of God, there let all thy Mercies plead

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for me; for tho', of my self, I have nothing to trust to, yet in thy Goodness I have comfort. Run, then, my Soul, to the Protection of thy Lord, take shelter under his Wings, hide thy self in his blessed Wounds, and there, tho' thy sins cry out for Justice, his precious Blood will cry much louder for Mercy; 'tis on this Mercy I depend, in this I hope, and in this Hope I desire to die; come, my Jesus, enter now into my Soul, and possess it for ever.

Thou art the true Light, who enlightenest every one, that comes into this World; enlighten now my Eyes, I beseech thee, that the sleep of eternal Death may never be my Portion.

Thou art a Fire ever burning, and am tepid and cold; enflame now my Heart and Reins with the Fire of thy Divine Love: for thou cam'st to bring Fire upon Earth, and why does it not burn?

Thou art King of Heaven and Earth, abounding in Mercy; and I am poor and miserable: thou know'st what I want, and besides thee, there's none that can help me: Help me then, my God, and out of the Treasures of thy

thy Goodness relieve me in my necessities.

Thou art my Lord and my God, behold I am thy Servant, give me understanding, and strengthen my Will, that I may know thy Will and do it.

Thou art the Lamb of God, the Spotless Lamb, that takes away the Sins of the World; take from me all that is sinful, and give me what thou know'st will be pleasing to thee, and beneficial to my Soul.

Thou art my Love and my Joy; Thou art my God and my All; Thou art my Lot and my Inheritance; and 'tis thou alone can'st restore my Inheritance to me.

O God and my All, let the powerful force of thy Love seise and consume all that is within me; and so entirely change my Heart, that for the love of thee, I may die to the World, who for love of me wast pleased to die on the Cross; my God and my All.

After having Receiv'd the Holy Communion, or Viaticum.

I.

GLory and Thanksgiving be to thee, O Lord, who, in thy sweetness has been pleas'd to visit and refresh my poor Soul. Now let thy Servant depart in peace, according to thy Word.

Now thou art come to me, and I will not let thee go: Now I willingly bid farewel to the World, and with joy I come to thee, my God.

Nothing more, O good Jesu, nothing more shall separate me from thee. Now I am united to thee; in thee I will live, in thee I will die, and in thee I hope to abide for ever.

Now life seems uneasie to me; I desire to be dissolv'd and be with Christ; for Christ is my life, and to die will be my gain.

Now I will fear no Evils, tho' I walk in the shadow of Death, because thou art with me, O Lord: As the Hart pants after the Fountains of Water, so my Soul thirsts after thee, O God: my Soul thirsts after the Foun-

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tain of living Water: O, when ſhall I come and appear before the Face of my God!

Give me now thy Bleſſing, O loving Jeſus, and eſtabliſh my Soul in everlaſting Peace, ſuch Peace as only thou can'ſt give, ſuch Peace as it may not be in the power of my Enemy to deſtroy.

O that I were once happily united to thee for ever; that I were wholy ſwallow'd up and buried in thee: O, that my Soul were at reſt in thy happineſs, and in the enjoyment of thee, my God, for ever.

What have I more to do with the World? And in Heaven what have I to deſire, but only thee, my Lord?

Into thy hands I commend my Spirit; receive me, ſweet Jeſus, in thee may I reſt, and in thy Happineſs rejoyce without end.

II.

PRotect me, Lord, againſt all my Enemies; and in all dangers appear in my defence: make haſte to help me, O God, and ſay to my Soul; I am thy health and thy ſalvation.

Remember thou art my Father, and have compaſſion on my poor diſtreſs'd

ſtreſs'd Soul: cloth her with all Vertues, and feed her with thy Grace; for it belongs to a Father to take this care of his Child.

In thee I live, ſweet Jeſus, in thee I deſire to die: both living and dying I will ever profeſs, that thou art good, and thy mercy endures for ever.

O ſweetneſs of my Heart, and love of my Soul, take off my Heart and Thoughts from this World, that all my comfort may be in thee.

My God and only Hope; permit me no longer to run from thee: When wilt thou conſume in me all that is corrupt and contrary to thy Will?

Draw me after thee, I beſeech thee, that I may cheerfully obey thy Call, and ſubmit to thy bleſſed Will.

Make me one according to thy own Heart, and let my Soul become now thy habitation for ever.

My Soul without thee is dry, like Earth without Water, moiſten it with the dew of Heaven, and give me now a large Bleſſing from the land of the living.

Wound my Heart with thy love, that it may reliſh nothing that is earthly,

earthly, but entirely depend on thy Commands.

Hail, dear Redemer, I now desire to adore thee with the Spirit and affection of all thy Elect; I commit to thy direction all the motions of my Soul.

O my Love and my Joy, when will the day of Eternity appear, when laying down this weight of Flesh, I shall joyn with thy Saints in thy everlasting Praise!

O sweet Light of Heaven, inflame my Heart with the Fire of Charity; I offer thee all that is within me; let that Divine Flame consume my Bowels.

III.

O, That I could now give thee, O Lord, all that Honour, Praise and Glory with which the Angels and blessed Spirits Praise and Glorifie thee in Heaven! But because I am unable to do this, accept this my desire at least, and good will.

Deliver me, O God, from every thing that is contrary to thy Will, and be pleas'd so to dispose my Soul, as may be for thy greater Glory.

I surrender my self, O my Creator, into thy hands, and laying aside all private wishes, I desire to depend on thee, as to the whole state of my Body and Soul, in whatever thou shalt please to appoint for me.

I ask nothing, but that thy Holy Name be Glorify'd for ever: and if thou wilt please to admit me, tho' unworthy, to have a share in paying thee this homage, blessed be thy Name.

If it be more for thy honour, that I suffer interior desolation, I accept it from thy hand, O God; because I know, 'tis for my good, whatever I suffer in my Soul for love of thee.

O Divine Love, how little art thou known, how little art thou lov'd! Come to me, and if thou no where find'st rest, infuse thy self wholly into my Soul. May the Fire of thy Love, O God, ever burn in my heart, and grow up to such a Flame, that it may burn and consume, not only the Sacrifice, but the Altar too.

Let nothing be now my comfort, but thou, my Lord Jesus, and nothing afflict me but my sins, and whatever is displeasing to thy Divine Majesty.

O Blessed Jesu, Life eternal, by whom I live, and without whom I die, grant I may now be united to thee, and that in the embraces of thy holy Love and divine Will, I may rest for ever.

When shall I see thee, O sweet Lord? When shall I appear before thy face? When shall I see thee in the Land of the Living? Till then I sigh and bewail my Banishment, desiring to be dissolv'd and be with thee.

How happy are they who eat and drink at thy Table in thy eternal Kingdom! They love thee and enjoy thee; but I perish here with hunger, lying in Dust and Darkness, and see not the light of Heaven.

But remove this Veil, O God, and bring me to thy sight; fill my hungry Soul with good things, and grant me my Inheritance purchas'd for me by my Redeemer, and be thou my Portion for ever.

Before Extream Unction.

THou dost mercifully provide remedies, O Lord, for all our Necessities; grant me thy Grace to

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make use of them, that my Soul may receive all those good effects which thou hast appointed in their Institution. Now I desire to be Anointed, as thou hast commanded me by thy Apostle; Grant, I beseech thee, that by this holy Unction and the Prayers of the Church, I may partake of that Spirit, with which Christ suffered on the Cross, for thy Glory, and for the destruction of Sin. Give me true Patience to support all the pains and trouble of my Distemper; Give me an inward strength to resist all the Temptations of the Enemy: Give me Grace for the pardon of all my Failings: Give me that true Light, by which I may be conducted through the shadows of Death to eternal Happiness; and if my Health be expedient for thy Glory, let this be the means to restore it. Behold, I approach to this holy Ordinance, with a firm Faith and Confidence in thy goodness, that thou wilt not forsake me in this time of my Distress, but that thou wilt stand by me with thy Grace, and defend me from all evil, and now prepare my Soul for a happy Passage.

My eyes have seen Vanities, but now let them be shut to the World, and open to thee alone, my Jesus; pardon me all the sins I have committed by my Seeing.

My Ears have been open to Detractions, Profaneness, and unprofitable Discourses; let me now give ear to thy Word, to thy Commands and thy Call; and pardon me, O Jesus, all the sins I have committed by my Hearing.

I have taken delight in the perfumes of this World, which are all nothing but Corruption; let my Heart and Prayers ascend like Incense in thy sight, and pardon me all the sins I have committed by my Smelling.

My Tongue has many ways offended both in Speaking and Tasting. Now let its whole business be to cry for Mercy. Pardon me, dear Jesus, all the sins I have committed by Word, or by any excess in Eating, or Drinking.

My hands have offended in contributing to many Follies, injurious to my self and my Neighbour; Now let them be lifted up to Heaven, in testimony of a penitent Heart, and pardon me, O Lord, all the sins I have Committed in the ill use of my Hands.

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My Feet have gone astray in the paths of Vanity and Sin; now let me walk in thy ways, in the ways thou art pleas'd to lead me, and forgive me, Lord, all the sins I have committed by my disorder'd Steps.

I have given admittance to impure delights in my heart, and for the pleasing my Senses, have transgress'd thy Law: Let my heart be now the Temple of the Holy Ghost, and pardon me all the sins by which I have banish'd thee from my heart, and defil'd my Soul.

By this holy Anointing and the power of thy Grace, O God, forgive me all my Sins, and convert my heart wholly to thee, that I may cheerfully submit to death in punishment of my Offences, and so enter into thy eternal rest. *Amen.*

After Extream Unction.

HEar our Prayers, O God, in behalf of thy Servant, and since thou hast shewn this Mercy to him, as to admit him to the helps of thy Church, grant he may partake of the Effects of them, even those, which thou hast appoint-

appointed for the comfort of poor souls in the day of their distress. Grant him a full discharge of all his Sins, that whenever he shall appear before thee, the Enemy may find nothing against him. Stand thou by him, we beseech thee, and be his Protector against all Evils; let thy Grace comfort him, and heavenly Strength support him, that however he be weak of himself, yet through thy assistance, he may stand in this day of Trial, and cheerfully submit to whatever thou hast appointed for him. Restore him to Health, if thou know'st it expedient for him; but if thou hast ordain'd it otherwise, grant him a happy Passage, and admit him into the number of thy Blessed; through the Merits and Passion of thy dear Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, World without end. *Amen.*

Short Prayers, to be said distinctly, and with some intervals, whilst Death seems to be approaching.

I Adore thee, O Good Jesu, who by thy Sufferings, hast redeem'd the World: Save me now, O my Jesus, who

who hast redeem'd me by thy Blood. Draw me to thee, who hast promis'd to draw all things to thee: Hold me fast, and let no power of the Enemy take me out of thy hand: Let nothing any more divide me from thee.

Merciful Jesu, I beseech thee, by thy precious Blood, which thou wast pleas'd to shed for Sinners, wash me, purifie me, and cleanse me from all my Iniquities.

O Soul of Christ, Sanctifie me; Blood of Christ, Purifie me; Body of Christ, Save me; Water from the side of Christ, Wash me: Passion of Christ, Comfort and Strengthen me. O good Jesu, graciously hear me; hide me within thy Wounds; be ever with me; call me at the hour of Death; command me to come to thee, that I may take part with thy Blessed, and praise thee without end.

My Lord and Creator; my Redeemer Jesus Christ, I deliver my self into thy hands, refuse not, I beseech thee, the offer I make; to thee I come, cast me not away from thee.

Cast me not away, and take not thy Holy Spirit from me; let not my Wickedness destroy the work of thy infinite Goodness. Look

Look on me with the Eyes of Mercy, my Lord Jesus Christ, eternal King, God and Man, who wast Crucified for Man. Give ear to my Cry, because I put my Trust in thee: Have Mercy on me, who am cover'd over with Misery and Sin; Thou who art the Fountain of mercy, a Fountain ever flowing. Hail, Sacred Victim, who for me and the Sins of the whole World, wast Offer'd on the Cross.

Hail Generous and Precious blood, flowing from the Wounds of my Crucify'd Lord, and washing away the sins of the World. Be mindful O Lord, of me thy poor Creature, whom thou hast redeem'd with thy Blood.

Far be it from me to glory, except in the Cross of our Lord Jesus Christ, by whom the World is Crucifi'd to me, and I to the World.

I see thee, my dear Redeemer, fasten'd on the Cross with thy Arms stretcht forth, and thy Head bowing down, as ready to receive us into thy Embraces: I hear thee in words full of compassion, inviting all to come to thee: *Come to me, all you that labour and are heavy loaden, and I will refresh you.*

Behold I come Lord, do with me according to thy Word, and mercifully refresh me: I come weary and tired under the weight of my sins; but deal mercifully with thy Servant, for thou hast born all our Infirmities on the Cross, and to obtain pardon for us, hast laid down thy Life.

To our Lord Jesus Christ.

JEsus Christ, fountain of Mercy, have compassion on thy poor Servant, and help me in this time of my distress. Let thy Death and Passion plead for me, and stand betwixt my Soul and thy Justice.

I give my self wholly into thy hands, reject me not: Now, Lord, according to thy good will, shew mercy to me; command my Soul to be receiv'd in Peace; for thou hast redeem'd me, O God of Truth. Lord Jesus, let those sweet words sound in my Ears, *This day thou shalt be with me in Paradise.*

Receive me my Crucify'd Jesus, into thy loving Arms, which were stretch'd forth on the Cross for me; receive me into those Embraces of thy

thy infinite Charity, and draw my Soul to thee; receive me, good Jesu, in thy mercy receive my Soul in peace.

Enlighten, O Jesus, my Eyes, that I sleep not in death; that my Enemy may never say, he has prevail'd against me.

Remember not, O Lord, my Iniquities; let thy Mercies make haste to prevent me; for, behold, I am poor and miserable.

Lord Jesus, by the merits of thy sufferings, command me to be receiv'd among the number of thy Chosen Servants.

Enter not Lord, into Judgment with thy Servant; for in thy sight no Man can be Justified.

This one thing I ask of our Lord, that I may dwell in his House for ever.

Receive me according to thy Promise, and I shall live and not be disappointed of my Hope.

Other ſhort Acts, to be repeated now and then one.

Of FAITH.

LOrd, I Believe, help my Unbelief. I believe thou art Chriſt the Son of the living God. Thou art my Lord and my God.

I believe all thou haſt taught me by thy Apoſtles and the Holy Catholick Church.

Of HOPE.

THou art my Protector, O Lord, in thee have I put my Truſt.

My hope is in thee, let me not be confounded for ever.

Thou art my Defence, O Lord, forſake me not; the time of diſtreſs is at hand, and there is none to help me, but thou my God.

Preſerve me as the Apple of thy Eye, and under the ſhadow of thy Wings protect me.

In the ſhadow of death I will not fear, becauſe thou art with me.

I am thine, O Lord, ſave me I beſeech thee.

save thy Servant, who puts his trust in thee.

Of CHARITY.

THou art the God of my Heart, and my Inheritance for ever.

My God and my All; I have nothing to desire in Heaven or Earth, but thee.

Thou demandest my Heart, behold, here I give it into thy hands, O God.

Inflame my Soul with thy Love, that I may become a gtateful Sacrifice to thee.

My Soul thirsts after thee, O God: When shall I appear before thee.

Of CONTRITION.

HAve Mercy on me, O God, according to thy great Mercy.

To thee only have I sinn'd, and done evil in thy sight;

But a contrite and humble Heart thou wilt not despise.

Turn away thy Face from my sins, and blot out my Iniquities.

Enter not, O Lord, into Judgment with thy Servant; for who shall be Justifi'd in thy Sight.

For thy Name sake, have mercy on me, and forgive all my sins.

Of PETITION.

THou sufferd'st on the Cross, O Lord, for my sins; let not thy Sufferings be in vain.

Preserve me, Lord, I beseech thee, because in thee have I put my Trust.

Let my Enemies be turn'd away Backwards, and all those that seek my Soul.

Look upon me and have mercy on me, because I am poor and miserable.

Behold my Misery and Affliction; forsake me not in my Necessities, but pardon me all my Offences.

Of RESIGNATION.

I Here renounce the Devil and Sin, and desire to be united to Christ.

Lord, into thy hands I commend my Spirit.

Thy Will be done in Earth as it is in Heaven.

Not as I will, but as thou wilt, O God.

Give

Give me thy Grace to do what thou commandeſt, and then command what thou wilt.

I am thy Creature, O God, and 'tis my Duty to ſubmit to thy Will.

Behold, I bow my ſelf down, and make all that is within me ſtoop to thy commands, and the Decrees of thy bleſſed Will.

Do here with me as thou wilt, but ſpare me hereafter.

Lord, I love the beauty of thy Houſe, and the place of thy Abode.

I deſire to be diſſolv'd and be with Chriſt.

Who will deliver me from this Body of Death.

This one thing I ask of thee, that I may dwell in thy Houſe for ever.

Other ſhort Prayers.

ETernal Father, I am that unworthy Servant, whom thou haſt ſo lov'd, as to give thy only Son for me; Shew mercy on me now at this hour, and let not his precious Blood be loſt on me.

Jeſus Chriſt, I am that loſt Sheep, whom thou haſt ſought with ſo much

pains, and brought back on thy Shoulders: I have run astray like a lost Sheep; but thou art the good Shepherd, who giv'st thy Life for thy Sheep: Seek now thy Servant, and let me be lost no more. Let the Enemy have no more power over me, but take me into thy protection.

O Jesus, I am that miserable one, who going from *Jerusalem*, fell amongst Thieves, was wounded and left half dead: Thou art my Physician and that good *Samaritan*, who, having compassion on me, hast bound up my Wounds, and heal'd them with thy Blood. Thou hast born all our Infirmities, and by thy Anguish have we been heal'd. Have mercy on me, Lord, in this my last hour: Lord, make haste to help me, that my Soul die not and perish for ever.

O Jesus, I am an unhappy Sinner, and guilty of many Crimes; but thou art my Advocate to the Father, and the Propitiation for my Offences. Thou wilt not the death of a Sinner, but that he live. Thy coming into this World was to save Sinners; have mercy therefore on me in this my extremity. Be now my Mediator and

Advo-

Advocate to the Father. O good Jesu, be merciful to me a Sinner. Into thy hands I commend my Spirit.

A Prayer of St. Jerome *in time of Agony.*

MErciful Jesu, thou art my strength, my refuge, and my deliverer; in thee have I believ'd and hop'd, thee have I loved. Call me now, I beseech thee, and I will answer. Stretch forth thy hand of mercy to the work of thy hands, and let not me perish, whom thou hast redeem'd with thy Blood.

'Tis now time for dust to return to dust, and my Spirit to thee who gav'st it. Open then, Lord, the Gate of Life, and receive me; receive me, most merciful Lord, according to the multitude of thy tender mercies; who receivedst the Thief on the Cross, and now prepare my Soul for the hearing the same promise of Mercy, which he did. I am sick, O Lord, and my life is withering away, therefore I come to thee my Physician. Heal me then, my God, and I shall be heal'd; let me not be confounded, because I

put my trust in thee. In thee have I hop'd, let me not be cast off for ever.

But who am I, most merciful Lord, that I should speak thus boldly to thee? I am a Sinner, one grown up in sin, a rotten Carcass, a Vessel of Corruption, and food of Worms. But spare me still, my God, for what a Victory is there in overthrowing me, who am but as dust before the Wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord, arise, and let thy Mercy plead for me. Let my Prayer ascend before thee, and stretch forth thy hand to help me: For, behold, I am cover'd with sin, and have done evil in thy sight. And there's none can heal me, but thou, my God. If thou hadst not paid my Ransom, by dying on the Cross, should not I have been for ever miserable? Remember then, O merciful Jesu, that I have a share in that price, that was paid; 'twas for me also, tho most unworthy, thy Blood was shed; let me therefore have a part in this Mercy.

I confess, I have many times offended against thee, and therefore am not worthy to be call'd thy Child: but

but turn away thy Face, I beseech thee, from my sins, and blot out all my iniquities. Deal not with me according to what I deserve, nor chastise me according to my iniquities; but help me, O God my Saviour, and for the Glory of thy Name, deliver me. Now, at this hour, shew mercy to me, and whenever I depart, receive me into the number of thy Family, that I may be one of those, who are to praise thee for ever.

Q. *When a sick person lies, as to all appearance insensible, is it to any purpose to repeat any of these Prayers in his Name?*

A. These Prayers are principally intended for such as continue in their Senses: but however, when a person lies, as it were, wholy insensible, it may not be improper to repeat now and then some short Sentence of Piety in his Ear: because, there are many, upon recovery have own'd, that in their extremity, they have been sensible of what had been spoke to them, tho' they could by no outward sign manifest it to the by-standers.

Prayers

Prayers to be said by Friends, when the ſick perſon is in extremity.

LOrd Jeſus Chriſt, we beſeech thee by thy bitter Agony and Prayer in the Garden, that thou would'ſt be pleaſed to be Advocate to the Eternal Father, in behalf of this thy Servant: lay before him all thoſe drops of Blood, which in that anguiſh of Spirit flow'd from thy Body, and offer them for the Remiſſion of all his ſins: that ſo in this hour of extremity he may be diſcharg'd from that hand-writing which ſtands againſt him; and from all that puniſhment, which he fears too juſtly due to his ſins. *Our Father, Hail Mary.*

LOrd Jeſus Chriſt, who waſt pleaſed to ſuffer death on the Croſs for us, we beſeech thee to offer up all that Anguiſh and Pains, which thou then endured'ſt, and moſt eſpecially at the hour of thy death, in behalf of this thy Servant, that they may be accepted in his favour, for the good of his Soul, for the obtaining a happy hour, and for the releaſe from

that

that punishment, which he has deserv'd for his sins. *Our Father, Hail Mary.*

LOrd Jesus Christ, who hadst that love for Man, as to become Man for his Salvation; we beseech thee to shew that thy Charity and Goodness to the Eternal Father, let that appear for this thy Servant and plead his Cause, that by this powerful Mediation he may be freed from all his sins, that he may be safe at the hour of his departure, and find the Gate of Life open to him. *Our Father, Hail Mary.*

LOrd Jesus Christ, who by thy precious Blood, hast redeem'd us, we beseech thee to imprint deep in the Soul of this thy Servant the memory of thy most Sacred Wounds, that having them in his sight, he may be encourag'd to suffer with patience and resolution, and be arm'd against all the pangs of Death; thus let him cheerfully submit to all the difficulties of his Condition; and begin even here to be united to thee, with a love that shall never end.

Grant

Grant him now to partake of the Fruit of thy Holy Incarnation, of thy bitter Paſſion, of thy Glorious Reſurrection and admirable Aſcenſion.

Grant he may be ſenſible of the effects of thy Holy Myſteries and Sacraments, and of all the Prayers, which are offer'd to thee by the whole Church.

Remember Lord, that thou once waſt in the ſtreits of Death, that in thy extremity thou cried'ſt out to the Eternal Father, commending thy Spirit to him, and ſo expir'dſt. Behold now this thy Servant, in his Anguiſh, cries aloud to thee; ſtand thou by him, defend and comfort him in this his diſtreſs, and receive his Soul.

Remember, O Jeſus, that thy Arms were ſtretch'd forth upon the Croſs, thy Side was opened, and thy Sacred Head bow'd down: have regard now, we beſeech thee, to the Soul of this thy Servant, which departing out of this World ſeeks refuge in thee: receive it into thy Arms, give it ſhelter in thy Breaſt, and there let it hide it ſelf, ſecur'd from all Enemies, till the Anger of God

paſs

pass over. Into thy hands we commend his Spirit, which has been Created and Redem'st by thee; despise not, we beseech thee, the work of thy hands.

If the dying Person be in his Senses, this may be a good Conclusion.

NOw let thy Servant, Lord, depart in peace, according to thy Word. But remember, I am but dust, and therefore enter not into Judgment with thy poor Servant; for how can I be justify'd in thy sight? I confess I am unworthy to be admitted into thy Presence; but all my hope is in thy infinite Goodness and Mercy, which is able to purifie my Soul, and cleanse me from all my iniquities. In this I hope, and with this hope I now beg of thee, that when my Soul is to leave this Body, thou wilt manifest thy Goodness, and receive it into thy Eternal Kingdom.

In the Confession of thy Name, O Lord, I desire to breath out my last. Receive me therefore according to thy great Mercy, open to me the Gates of Life, and secure me against all

all the power of Darkneſs. Let thy hand conduct me into the place of Refreſhment, that place thou haſt prepar'd for thoſe that fear thee.

Another.

THou know'ſt, O Lord, my Life has been fill'd with ſin and miſery: but thou aboundeſt in Mercy; and therefore in the Spirit of Humility and a Contrite Heart, I now beſeech thee to receive me, O good Jeſu, the life and health of my Soul; for 'tis not in the Confidence of any Juſtice of mine, but only of thy Mercies, that I now make my Addreſs to thee.

I am the loſt Sheep, that now returns to my Shepherd; I have heard thy Voice, and deſire to follow it. And canſt thou now deſpiſe the cry of thy poor Sheep, who runs to thee for ſhelter; receive him, I beſeech thee, into thy Fold. Haſt not thou commanded all to come to thee? And haſt not thou ſaid, he ſhall call upon me, and I will hear him, and I will be with him in the day of Tribulation.

Be-

Behold, I call to thee, Lord, in heart at leaſt: behold Tribulation is upon me, and there's none to help me, none that can deliver and ſave me, but thou my good Jeſu. And tho' I dare not ask to be of the number of thy Bleſſed; yet admit me, Lord, to feed on the Crumbs that fall from thy Table: O, that I were but the leaſt in thy Houſe: how much better is that, than to dwell with Sinners! Receive me, ſweet Jeſus, receive my Soul.

A Prayer to be ſaid by the Aſſiſtants, in time of Agony.

CHriſt Jeſus, who waſt Crucify'd for our Redemption, we beſeech thee, by that Love, which brought thee from Heaven, to have Compaſſion on the Soul of this thy Servant; forgive him all his ſins, and by the Merits of thy bitter Paſſion, ſatisfie for all his Failings, and ſupply his Defects; let him now experience the multitude of thy tender Mercies, and be ſenſible how good his Lord is. Diſpoſe now his Soul, by thy Grace, that he may be prepar'd at thy Call, to

go forth to meet thee. Grant him, we beſeech thee, true Patience and perfect Reſignation in his Pains and Anguiſh. Give him a full diſcharge from all his ſins; confirm his Faith, ſtrengthen him in Hope, and perfect his Charity, that departing hence, his Soul may be receiv'd into thy Mercy.

O dear Redeemer, by that diſtreſs, which thou ſufferedſt on the Croſs, when thou cryedſt out to thy Eternal Father, we pray thee, ſhew Mercy to this thy Servant in his extremity; hear the ſighs and deſires of his heart, and ſince he cannot now ſpeak for himſelf, ſpeak thou for him, we beſeech thee, who art the Eternal Word, and to whom the Father will refuſe nothing.

By thy Victory over Death, and the Infinite Merit of thy Paſſion, we beg thee, in behalf of this thy Servant, to have no other thoughts but of Peace, of Mercy and Comfort, and not of Affliction. Bear him up againſt all Diſtruſt and Deſpair, deliver him from his Neceſſities, and be his Comforter in this Diſtreſs. Let thoſe Hands which were once nail'd to the Croſs, now plead for him, and ob-

obtaining his Pardon, conduct him into thy Eternal Rest. *Amen.*

The Recommendation of a Soul departing.

LOrd have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Holy *Mary*,
All ye Holy Angels and Arch-angels,
Holy *Abel*,
All ye Choir of the Just,
Holy *Abraham*,
St. *John Baptist*,
All ye Patriarch and Prophets,
St. *Peter*,
St *Paul*,
St. *Andrew*,
St. *John*,
All ye Holy Apostles and Evangelists,
All ye Holy Disciples of our Lord,
All Holy Innocents,
St. *Stephen*,
St. *Laurence*,
All ye Holy Martyrs,
St. *Sylvester*,
St. *Gregory*,
St. *Augustine*,
All Holy Bishops and Confessors,

Pray for (him, her.)

St.

St. *Bennet*,
St. *Francis*,
All ye Holy Monks and Ermits,
St. *Mary Magdalen*,
St. *Lucy*,
All Holy Virgins and Widows,

Pray for (him, her.)

All you Saints of God, *make Intercession for (him, her.)*
Be merciful, *Spare (him, her) O Lord.*
Be merciful, *Deliver (him, her) O Lord.*
Be merciful, *Deliver (him, her) O Lord.*
From thy Anger,
From the danger of Death,
From an ill end,
From the pains of Hell,
From all evil,
From the power of the Devil,
By thy Nativity,
By thy Cross and Passion,
By thy Death and Burial,
By thy Glorious Resurrection,
By thy Admirable Ascension,
By the Grace of the Holy Ghost the Comforter,
In the day of Judgment,

Deliver (him, her) O Lord.

We Sinners, *beseech thee to hear us.*
That thou spare him, *we beseech thee to hear us.*
Lord have mercy on us.

Christ.

Chriſt, have Mercy on us.
Lord, have Mercy on us.

Let us Pray.

DEpart, Chriſtian Soul, out of this World, in the Name of God the Father Almighty, who Created thee; in the Name of Jeſus Chriſt, Son of the living God, who ſuffer'd for thee; In the name of the Holy Ghoſt, who Sanctified thee: In the name of the Angels, Ach-Angels, Thrones and Dominations, Cherubins and Seraphins; In the name of the Patriarchs and Prophets, of the Holy Apoſtles and Evangeliſts; of the holy Martyrs and Confeſſors; of the holy Monks and Ermits; of the holy Virgins, and of all the Saints of God. Let thy place be this day in Peace, and thy abode in holy Sion. Through Chriſt our Lord. *Amen.*

GOd of Mercy, God of Goodneſs; O God, who according to the multitude of thy Mercies forgiveſt the ſins of ſuch as Repent, and graciouſly remitteſt the guilt of their paſt Offences, mercifully regard this thy Servant *N.* and grant him a full diſcharge

charge from all his Sins, who moſt earneſtly begs it of thee. Renew, O merciful Father, whatever is corrupt in him, through human Frailty, or by the ſnares of the Enemy; make him a true Member of the Church, and let him partake of the Fruit of thy Redemption. Have compaſſion Lord, on his Sighs. Have compaſſion on his Tears, and admit him to the Sacrament of thy reconciliation, who has no hope but in thee. Through Chriſt our Lord. *Amen.*

I Recommend thee, dear Brother, to Almighty God, and leave thee to his Mercy, whoſe Creature thou art, that having paid the common debt, by ſurrendering the Soul, thou may'ſt return to thy Maker who form'd thee out of the Earth. Let therefore the noble company of Angels meet thy Soul at its departure; let the Court of the Apoſtles receive thee; let the triumphant Army of glorious Martyrs conduct thee; let the crowds of joyful Confeſſors encompaſs thee; let the Choir of bleſſed Virgins go before thee, and let a happy Reſt be thy portion in the company

pany of the Patriarchs: Let Chriſt Jeſus appear to thee with a mild and cheerful Countenance, and give thee place among thoſe, who are to be in his Preſence for ever. May'ſt thou be a ſtranger to all that which is puniſh'd with Darkneſs, chaſtis'd with Flames, and condemn'd to Torments. Let thy wicked Enemy, with all his evil Spirits, depart from thee: May he tremble at thy approach in the company of Angels, and retire into the horrid confuſion of eternal Night. May thy God ariſe, and thy Enemies be put to flight: May all who hate him, fly before his Face. Let them vaniſh like Smoak; and as Wax before the fire, ſo let Sinners periſh in the ſight of God: But for the Juſt, let them rejoyce and be happy in his Preſence. May all the Miniſters of Hell be fill'd with confuſion and ſhame, and let no evil Spirit dare to ſtop thee in thy way. Chriſt Jeſus be thy Deliverer, who was Crucifi'd for thee. Chriſt Jeſus deliver thee from Death, who vouchſafed to die for thee: Chriſt Jeſus, Son of the living God, place thee in his Garden of Paradiſe; and may he the true Shepherd, own

thee

thee for one of his Flock: May he abſolve thee from all thy ſins, and place thee at his right hand, in the inheritance of his Elect. We pray, it may be thy happy lot, to behold thy Redeemer Face to Face, to be ever in his Preſence and in the Viſion of that Truth; which is the Joy of the Bleſſed. And thus placed among thoſe happy Spirits, may'ſt thou be ever fill'd with heavenly ſweetneſs. *Amen.*

REceive thy Servant, O Lord, into that place, where he may hope for Salvation from thy Mercy.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant from all dangers of Hell; from all Pain and Tribulatien.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliver'ſt *Enoch* and *Elias* from the common death of the World.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliver'dſt *Noah* in the Flood.

R. *Amen.*

Deliver,

Deliver, O Lord, the Soul of thy Servant, as thou deliverd'st *Abraham* from the midst of the *Chaldees*.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliverd'st *Job* from all his Afflictions.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliverd'st *Isaac* from being Sacrificed by his Father.

R. *Amen.*

Deliver, O Lord, the Soul of thy Servant, as thou deliverd'st *Lot* from *Sodom*, and the Flames of Fire.

R. *Amen.*

Deliver, O Lord, the soul of thy Servant, as thou deliverd'st *Moses* from the hands of *Pharaoh*, King of *Egypt*.

R. *Amen.*

Deliver, O Lord, the soul of thy Servant, as thou deliverd'st *Daniel* from the Lyons Den.

R. *Amen.*

Deliver, O Lord, the soul of thy Servant, as thou deliverd'st the Three Children from the fiery Furnace, and from the hands of that unmerciful King.

R. *Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliverd'st *Susanna* from her false Accusers.

℟. *Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliverd'st *David* from the hands of *Saul* and *Goliah*.

℟. *Amen.*

Deliver, O Lord, the Soul of thy servant, as thou deliverd'st *Peter* and *Paul* out of Prison.

℟. *Amen.*

And, as thou deliverd'st that blessed Virgin and Martyr St. *Thecla*, from most cruel Torments; so vouchsafe to deliver the Soul of this thy Servant, and bring it to the participation of thy heavenly Joys.

℟. *Amen.*

Let us Pray.

WE commend to thee O Lord the Soul of this thy Servant, and beseech thee, Jesus Christ, Redeemer of the World, that, as in mercy to him, thou becamest Man so now thou would'st vouchsafe to admit him into the number of the Blessed. Remember, Lord, he is thy

thy Creature, not made by ſtrange Gods, but by thee, the only true and living God: For there is no other God but thee, none that can work thy Wonders. Let his Soul find comfort in thy ſight, and remember not his former ſins, nor any of thoſe Exceſſes, which he has fallen into, through the violence of Paſſion and Corruption. For although he has ſinn'd, yet he has ſtill retain'd a true Faith in thee, Father, Son, and Holy Ghoſt; he has had a zeal for thy Honour, and faithfully ador'd thee, his God, and the Creator of all things.

REmember not, O Lord, we beſeech thee, the ſins and Ignorances of his Youth; but according to thy great Mercy, be mindful of him in thy Eternal Glory. Let the Heavens be open to him, and the Angels rejoyce with him. Receive, Lord, thy Servant into thy Kingdom. Let the Arch-Angel, St. *Michael*, conduct him, the chief of the Heavenly Hoſt. Let the holy Angels of God, meet him, and bring him into the City of the Heavenly *Jeruſalem*. May bleſſed *Peter*, the Apoſtle, receive him,

to whom are given the Keys of the Kingdom of Heaven. May holy *Paul* the Apostle help him, who was a Vessel of Election. May St *John*, the beloved Disciple, intercede for him, to whom God reveal'd the Secrets of Heaven. May all the holy Apostles pray for him, to whom was given the power of Binding and Loosing. May all the blessed and chosen Servants of God, pray for him, who in this World, have suffer'd Torments for the name of Christ: That being deliver'd from this Body of Corruption, he may be admitted into the Kingdom of Heaven, through the Assistance and Merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, World without end. *Amen.*

If the Sick Party still continues in distress of Agony, it may be proper for the Assistants to continue on in Prayer, saying, Psalm 21. *and* 118.

The

The Soul being now Departed, the following Responsory is said.

COme to his assistance, all you Saints of God; meet him, all you Angels of God; receive his Soul, and present it now before its Lord. May Jesus Christ receive thee, and the Angels conduct thee to thy place of Rest: May they receive his Soul, and present it now before its Lord.

Resp. *Eternal Rest grant him, O Lord, and let perpetual light shine unto him. May they present him now before his Lord.*

Lord, have Mercy on us.

Christ have Mercy on us.

Our Father.

V. And lead us not into Temptation.

R. *But deliver us from Evil.*

V. Eternal Rest grant him O Lord.

R. *And let perpetual light shine unto him.*

V. From the Gates of Hell,

R. *Deliver his Soul, O Lord.*

V. May he rest in Peace.

R. *Amen.*

V. Our Lord, hear my Prayer.
R. *And let my Cry come to thee.*

Let us Pray.

TO thee, Lord, we recommend the Soul of thy Servant *N.* that being dead to this World, he may live to thee. And whatever ſins he has committed through human Frailty, We beſeech thee in thy goodneſs, mercifully to pardon, through Chriſt our Lord. *Amen.*

Then for a Concluſion, may be added the following Prayer for the Aſſiſtants.

GRant, O God, that while we here lament the departure of thy Servant, we may ever remember, that we are moſt certainly to follow him. Give us Grace to prepare for that laſt hour, by a good Life, that we may not be ſurpriz'd by ſudden Death, but be ever watching when thou ſhalt call; that ſo with the Spouſe, we may enter into eternal Glory, Through Chriſt our Lord. *Amen.*

Q. *But if a Perſon recover from Sickneſs, what Devotion may be proper for him, upon his Recovery.*

A. Thankſgiving is due to Almighty God for all his Bleſſings, and therefore, when a Perſon is raiſ'd from the Bed of Sickneſs, he ought not to omit this Duty; which, I fear, is forgot by too many, who when they are in extremity of Pain or Sickneſs, know how to value Health and Eaſe, and in the earneſtneſs of their Wiſhes, declare their Senſe of ſuch Bleſſings; and having receiv'd them, think no more of them, or of the Hand that gave them. This is a ſort of Ingratitude very unbecoming a Chriſtian Spirit: And hence you may conclude, how much the Method of thoſe is to be diſapprov'd, who, after a fit of Sickneſs, Conſecrate their firſt ſitting up to a Game of Cards, and their firſt going abroad to a Play, or the *Park*, *&c.* Whenas the firſt Fruits of Health ought to be offer'd to God, as his Due, in

Prayer and going to Church: those that do otherwise, abuse his Gifts; and 'tis to be fear'd, that such as are hardy enough to do this, as soon as they are receiv'd, will not be more grateful afterwards. This is the Misery of too many, who perversly think, Prayers will do harm, when Cards will not; and therefore these get the start for some days; when God knows, the Attention at Prayers, is but too often, much inferiour to that of Cards, especially if we consider the Time spent in these; and therefore not likely to be more prejudicial. But the truth is, we are all too apt to favour our Inclinations, and a slender Reason is sufficient to promote what we have a mind to do: And thus we deceive our selves: When at the bottom there's only this; That we are ready to venture more for our Diversion, than our Duty: And this makes those, who are afraid of their Prayer-Book, to be very bold at their Games.

Q. *What Prayers would you direct them to, by way of Thanksgiving?*

A

Or Thoſe mention'd above: as the Hymn *Te Deum*, We Praiſe thee, O God, *&c.* The *Benedicite*, or Song of the Three Children. With other Pſalms, as ſet down above, *&c.* The following Prayer likewiſe may not be improper.

ALmighty and Everlaſting God, I here acknowledge thy Bleſſing in the recovery of my Health, and return thee my moſt hearty Thanks for it. I beg thy Grace, for the making a better uſe of it, than hitherto I have done; that I may correct all the Errors of my paſt life, that I may improve in Vertue, by an Example to others, and Sanctifie that Health to thee which is now thy ſpecial Gift: that thus living to thee, I may be ever prepar'd for my laſt hour. Through Jeſus Chriſt our Lord. *Amen.*

INSTRUCTIONS AND DEVOTIONS

For *Prisoners*, especially those, who are condemn'd to die.

SUch Persons, who either by their Crimes, or false Accusations, or any other ways fall into the hands of Justice, and are thrown into Prison, ought to make an advantage of their misfortune, and improve it to the good of their Souls: Innocence in Confinement may find there the exercise of many Vertues, encourag'd by the Example of Christ and all his Glorious Confessors and Martyrs. Guilt in Confinement may find great Mercy attending the Justice of its Suffer-

Suffering, in the faireſt opportunity offer'd for making Attonement for paſt offences. This ſeems to be the deſign of Heaven, both as to the one and the other, and it muſt be a very great *Abuſe*, not to comply with it, ſuch as will ſully the Innocence of the Cauſe on the one ſide, and encreaſe the Guilt on the other, and in both render all their Suffering unprofitable. Wherefore great Caution is to be us'd by all in theſe Circumſtances.

Firſt, In avoiding, as much as may be, the common Contagion of Priſons, that is, Ill Company, by which many, who have gone in Innocent, have come out Corrupt and Vicious. And becauſe the uſual Expedient of fleeing ſuch Converſations, is here often render'd Impracticable, therefore, is there a neceſſity of a more than ordinary Care, ſuch as may ſecure Vertue in the midſt of Corruption, and preſerve a *Lot* in *Sodom*. Guards are doubled in time of Danger, ſo it muſt be here: for that watchfullneſs, which was the Defence of Innocence in other places,

is

is not sufficient to withstand the Enemy here, which by the Advantage of the ground, is now much more powerful.

Secondly, In avoiding that too general Practice of Intemperance, which has many times the Authority of Men of Principles to recommend it. The Spirit in Confinement is desirous of Relief against all manner of Dejection, which for want of Employment or Diversion, is there too apt to seize it. Society is the obvious Remedy that presents it self, and wretched Custom persuading Men, there's no maintaining this without Drinking; hence this is Usher'd in under the cover of Necessity, or Convenience, and one Evil is made the Remedy of another; and whatever Checks of Conscience attended the first Engagement, Practice soon wears out this uneasiness, and hardens the Mind against all Scruples. Thus by degrees the life of a Prison becomes a life of continual Dissipation, of Intemperance, and of very unbecoming Entertainments, such as Exclude the Christian use of all their Suffer-

Sufferings, and deprive them of all that benefit Heaven has deſign'd for them. Thoſe, who conſider the Diſpoſitions, with which all thoſe Scourges, which come from the Hand of God, ought to be receiv'd; and that the time of Affliction is the time of Humiliation, of ſeeking Help and Comfort from God, will eaſily diſcover the unreaſonableneſs of this Method, and that nothing can be more provoking, than to grow worſe under Correction, and then to run into new Diſorders, when they are call'd upon to retrench their old ones. Wherefore it muſt certainly be more adviſeable, to ſubmit to all manner of unealineſs, to ſeek Remedy in Humility and Patience, to oblige Heaven to their Aſſiſtance by Prayer and Penance, to Mortifie themſelves in all the inconveniencies of their Confinement: There's ſomething of the Goſpel in this Spirit; but the other way is ſo far from Chriſtian, that it gives Scandal to all Obſervers.

These Cautions I think needless for those, who look for no other Liberty, than what the Sentence of Death is to bring them; the apprehensions of their approaching end being sufficient Security against these mischiefs, without the help of a Monitor. However to these, there is something to be recommended: As,

First, Not to delay their Preparations for Death, till they have heard Sentence Pronounc'd against them: For this cannot be excus'd from Neglect, and many times proves such, as cannot afterwards be recover'd; whilst stricter Confinement, after Condemnation, often cuts off many of those Opportunities and Helps which they had before; and hinders them from making so good a Preparation as Death requires.

Secondly, Not to permit their Spirits to be seis'd with immoderate Dejection, by reflecting on their Misfortune, or the Terrors of Death. For it is very ill Management, to give that time to unprofitable, and it may be, sinful Disquiet, which ought to be

be employ'd much more to the purpose, in preparing their Souls against the last hour.

Thirdly, For the lessening these Disquiets, and making the best use of their time, that they would seriously consider the Mercy, that accompany their present misfortune, which is very great, especially to those, whose Crimes have brought them into these Circumstances. For whereas the lives of these, are generally subject to great Disorders, and if this Justice, that has met them, had not put a stop, they might very likely have pursued their evil ways, and as they liv'd, so likewise have died unmindful of God and their Salvation, as is the unhappy Fate of too many; now being apprehended and confin'd, their wicked Course is interrupted, and they have a fair opportunity before them, of Repenting, and making a much better Preparation for another World, than Sickness will generally allow; in which, either through the shortness or sharpness of the Distemper, or the flattering

flattering hopes of Recovery, or want of opportunity and necessary helps, wicked Men seldom come to a true Repentance; but as Sickness finds them, so Death generally carries them away. The opportunity therefore of a true Conversion is so much greater before a Violent Death, than a Natural, that, notwithstanding the Unhappiness and Terror, it must certainly be acknowledg'd an effect of a most Providential Mercy; and I don't question, many have come by this way to a true Sense of their Sins and a happy end, who otherwise, would have been surpris'd in their Wickedness, and perish'd everlastingly. It is a Mercy likewise to all others, since the certain knowledge of Death obliges them to a much stronger and more undisturb'd Application, than is generally practis'd, when the time is not determin'd; that Uncertainty, which God has ordain'd with a design of obliging us to a perpetual watchfulness, being generally abus'd and made the occasion of very prejudial neglects, even to the hazarding of our Eternal Lot.

It

It being thus easie to discover great effects of Mercy, under the misfortune of Confinement and Violent Death, it ought to be their Principal business, who come into these Circumstances, not to neglect it, but make the best advantange of it they are able, since whatever time they then lose, is irrecoverable. Using therefore all possible endeavours to suppress immoderate Solicitude and all manner of Disquiets, they are to consider their present business, and permit nothing to take them off it. For this end they are daily to raise up their Hearts and Hopes to God, and beg him to be their Director, in the Preparation they are to make of appearing before him.

Before Trial they are every day to commit their Cause into the Hands of God, and endeavour to compose their Minds, for whatever he shall appoint, as knowing all to depend on him, and that Judges and Jury are only to declare, what he has already Decreed: which may be done thus.

A daily Prayer before Trial.

O God, in whose Power are all things, and without Order or Permission, nothing happens in this World, I recommend my self and my Cause entirely into thy Hands, beseeching thee to appoint every thing belonging to me, as shall be most conformable to thy Blessed Will. I lay before thee my Desires of meeting a favourable Sentence; but if thou know'st this not to be best for me, do with me as thou pleasest: I am thy Creature, and ought to have no other Will, but thine; and therefore, whatever my Desires are, as to Liberty and Life, I desire now to renounce all these, and lay them down at thy Feet, leaving all to the disposition of thy infinite Wisdom and Goodness, with an assurance of that being best for me, which thou shalt appoint.

I know, as the Birds of the Air are in thy Care, as there falls not a Leaf from a Tree, or a Hair from my Head, but by thy Providence; ſo I likewiſe am a part of thy Care, and that nothing ſhall befal me, but by thy appointment; in this Confidence I deſire to reſt, as knowing whatever Powers are over me, they are all ſubject to thee, and that they cannot move one ſtep in my Concern, but by thy Permiſſion; and therefore, whatever they determine, muſt be what thou haſt Ordain'd for me, they being only the Inſtruments of thy Mercy or Juſtice.

Being therefore thus entirely in thy Hands, what have I to doubt, or what to fear? Nothing, O my God, but my ſelf; and therefore mov'd by the Senſe of my own weakneſs, I make my preſent Addreſs to thee, humbly beſeeching thy infinite Goodneſs to have Compaſſion on me, to give me that inward ſtrength and ſteddineſs of Mind, as to Embrace with true Peace and Submiſſion, whatever thou ſhalt manifeſt to be thy Will,

and

and that I may receive the Sentence of my Jury, as if pronounc'd by thy Sacred Mouth, ſince I acknowledge, it is thou that ſpeakeſt, and determin'ſt my Lot by them. For this end, I beſeech thee to direct both my Judge and Jury, as likewiſe to ſtand by me, and be my Counſel, to put Words into my Mouth, and help me in my Defence; deliver me from all Solicitude and Surpriſe, and permit not falſe Witneſſes, Prejudice or Paſſion, to prevail againſt me. Thus, O my God, I leave my ſelf, both as to Liberty, Life or Death, in thy Hands: I have nothing, but what thou haſt given me, and thou may'ſt take it away when thou pleaſeſt: Do with me, as ſhall ſeem good in thy Eyes: Lord, thy Bleſſed Will be done. Confirm me, I beſeech thee, in this Diſpoſition to the end of my Life.

Preparation being thus daily made for Trial, the reſt of the day ought to be employ'd in Prayer and other Holy Exerciſes for obtaining a true Con-

Conformity to the Will of God, in which *The Christians Daily Exercise* may be a great help, as containing Devotions very proper for this end: But above all, a principal Portion of every day ought to be set a-part for the Prisoner making his Peace with God, by a sincere Repentance and humble Confession of the sins of his whole Life, in which the same Book may be very serviceable, as likewise that short Exercise of Repentance and Contrition set down in these Instructions, p. 124.

On the day of Trial, he ought in a more particular manner to recommend his Cause to God, earnestly importuning him for his Protection and Direction, and bowing down in the Spirit of true Humility manifest his Resolutions of Embracing whatever shall appear to be his Holy Will in the Sentence that shall be pass'd upon him.

After

After Sentence of Discharge.

I Return thee Almighty God, most hearty Thanks for the favour thou hast shew'd me, in my deliverance; I accept my Life now again from thy hands, and as I have receiv'd it from thee, so I now sincerely offer it to thee again, desiring to live in thy Service, and by my Fidelity in the observance of thy Law, ever to acknowledge the Mercy of what I have receiv'd this day. For this end, I beseech thee, my God, to confirm me by thy Grace, that so being strengthen'd against all Temptations, no power of Earth or Hell, may be able to prevail against me. This is my sincere desire; confirm me in it, and give me perseverance in all good, for thy greater Glory, and the salvation of my Soul.

After Sentence of Death.

O God, thy Will be done. The Lord has given, the Lord takes away; bleſſed be the name of our Lord. I received my Life from thy hands, and ought not I to ſurrender it when thou demand'ſt of me? Now thou haſt ſent me a Summons, and in this manifeſted thy Will to me; and as I acknowledge thee to be my Lord, ſo I know 'tis my duty to obey; I wiſh I could do it cheerfully and without reluctance; but tho Nature be unwilling, yet notwithſtanding all unwillingneſs, behold, I now bow down, and with all poſſible ſubmiſſion, pronounce from my Heart, *Lord, thy Will be done on Earth, as it is in Heaven. Lord, thy Will be done on Earth, as it is in Heaven. Lord, thy Will be done on Earth, as it is in Heaven.*

And if any thing be wanting in my Heart of that true ſubmiſſion which I here profeſs with my Lips, pour forth thy Grace upon me, and ſupply by the power of thy holy Spirit, whatever

ver is wanting through my weakneſs: Teach me, I moſt earneſtly beſeech thee, to do thy Will; and ſince my days are ſhort, let me want none of thy aſſiſtance, which is neceſſary in my preſent Circumſtances, for making a happy end. Thou know'ſt all my infirmity, and that of my ſelf I am able to do nothing; but, O God, I believe thy Grace is ſufficient for me, and I hope, through thy aſſiſtance to do all. Help me, O Jeſus, and forſake not this miſerable Sinner, who calls upon thee in the day of Diſtreſs: Let thy heavenly light ſhine upon me, and be my Comfort in this day of darkneſs: Command a calm within my Soul, and let all be there in Peace: Give me Courage and reſolution, that courage which is the Fruit of thy Holy Spirit, that I may bear up againſt all the Terrors of Death: Give me Patience and true conformity of Will, that I may ſuffer all thou haſt appointed for me, as becomes a Chriſtian and thy Diſciple. Help me, O Jeſus, and be to me a Jeſus; and permit me not to depart out of this World in thy Diſpleaſure.

The

THE days after Condemnation, ought to be employ'd by every one, in the beſt manner they are able, according to their different Circumſtances, in preparing for their laſt hour: And in this Preparation, Contrition and Repentance, ought to have a principal part; ſo that if begun before, it is now to be carried on and finiſh'd with all poſſible diligence; what remains of life being now to be a life of Penance; for this end, the penitential Pſalms may be a proper Exerciſe for every day, with ſuch other Prayers and Devotions as move the heart to a Deteſtation of Sin: It may be likewiſe adviſable to add Mortification to Prayer, and particularly to ſubmit to the preſent difficulties of their State, in the ſpirit of Penance, accepting them from the hand of God, as a puniſhment juſtly due to their ſins, and to accompany theſe with a voluntary abſtinence from Wine and ſtrong drink, and even with Faſting with Bread and Water, if they are able to bear it. In this penitential and humble way,

they ought daily to make their Petitions to Heaven, asking for Patience, for Resignation, for Contrition, and for a sincere love of God, and of their Neighbour, and daily exercise their Souls in Acts of these Vertues, in which the *Poor Man's Manuel* may be a great help. But because the apprehension of approaching Death may cause great disturbance, and by immoderate Solicitude hinder the quiet performance of these Exercises, therefore I desire them every day to take some time in considering the following Points.

I.

That we are all born into this World to die; that none are exempt from this Sentence.

II.

That the difference is not great, whether we die this Week, this Year, or the next. How short, and even nothing, are all the Years now past!

The

The same it would be, were there yet many more to come.

III.

If they are to die this Week or the next; is it not the same with many others? Every Week in *London* carries away near Five hundred Persons: So many that are now alive, will be gone before the end of the next Week: Their Sentence is already past, and will most certainly be executed without Reprive.

IV.

The Sentence of Death, whether Natural or Violent, is pronounc'd by the mouth of God, in whose hands we all are, and to whom all are bound to submit.

V.

The great concern is to be prepar'd for it. Where Death meets this Preparation, there Death is a Mercy; and

'tis of little concern, when it comes, or in what manner it comes, whether by Distemper or Violence; tho in reality, there is no kind of Death but what is Violent

VI.

That to fore-see the hour of Death, and have time appointed to prepare for it, has a great advantage and a very great Mercy accompanying it.

VII.

How many of those, who are to die before the end of the next Week, will be surpris'd by sudden Death, even in the midst of their Sins, without Repentance or the thoughts of Eternity!

VIII.

How many, through the violence of Distemper, or faulty delays, will be snatch'd away unprepar'd!

IX.

IX.

Might not this have been my misfortune, had God permitted me to have waited for a natural Death?

X.

Might not I have been at length taken off by sudden Death or died without Repentance.

XI.

Can I tell, what ways I might have taken, and whether by my wickedness, I might not have wholy departed from God.

XII.

It is therefore good, what God has at present ordain'd for me: There is Mercy in the Fore-sight of Death, and in the Time he has given me to prepare for it.

XIII.

A Natural Death might have less Terror, but in that I might have wanted many advantages, which are now granted me.

XIV.

If my Death be violent, was not that of my Redeemer so too? Did not the Apostles and Martyrs finish their Course by the hands of Executioners?

XV.

I have in this opportunity of offering my Life a Sacrifice to God, and of being more closely united by my Sufferings to Christ expiring on the Cross.

XVI.

If he being Innocent, accepted that Death for my Sins; why should not

I accept this, who have been guilty of so many Offences?

XVII.

This Death is a Punishment justly due to my Sins; and is it not a Mercy, God punishes me here? May I not hope, that he has not reserv'd my punishment for hereafter?

XVIII.

If I consider how great a part of my Life I have taken away from God and mis-spent in Sin; 'tis but just he should take away from me what remains; and may be happy in surrendering it to him.

XIX.

If I cast my self entirely upon the Mercy of God will he not shew me Mercy now and stand by me, as much as if I were to die in my Bed?

XX.

What is my Suffering, if compar'd to the Sufferings of Christ; to the Torments of Hell, which I deserve; to the Blessings I have receiv'd; to the Eternal Happiness, which I hope for? All I can suffer is nothing; I accept it all: Lord thy Will be done.

By these, and such like Considerations, the *Prisoner* may daily endeavour to calm all Solicitous and disquieting Thoughts, and compose his Soul both for a sincere Repentance and Confession of his Sins, and for Receiving the Holy Communion, in preparing for which he may find some help in the Short Exercise above p. 150. And he ought not to fail in receiving this, that from this Bread of Life, he may hope to partake of the Spirit of Christ, so necessary in the Time of Suffering, and be interiorly strengthen'd for meeting Death with Courage.

On the day of Execution.

HAving employ'd the first part of the Morning in Prayer, in Prostrating himself with the most profound Humility and Obedience before God, in sincerely offering himself, his Life and all to God, in begging all necessary helps of God, as Patience, true Conformity of Spirit, Courage, *&c.* and having cast himself wholy upon the Divine Mercy and Assistance; when the last Messenger of Death comes, he ought to look upon him, as bringing news of the Spouse coming, and calling him to go forth and meet him: He ought in Spirit to cry out, *Paratum cor meum Deus, My Heart is ready, O Lord, my Heart is ready*: and bowing down, as in Obedience to the Voice of God, go forth with a Spirit compos'd, as much as may be, expressing a Sense of his Circumstances, and yet with such a Confidence in God, as not to be

overwhelm'd or dejected. *Isaac* going to be Offer'd a Sacrifice, and Christ being led as a Sheep to the Slaughter, without opening his Mouth, ought to be the Prisoner's Pattern.

Going to Execution he is to raise his Thoughts to God, in earnestly begging his assisting and supporting Grace, and exercising his Heart in Acts of Contrition, Resignation, of Hope, Confidence and Love of God, &c. As thus.

Going to Execution.

O God, accompany me, I beseech thee, go along with me and help me now in this my last hour.

Be to me a God and Protector, and strengthen me by thy Heavenly Grace in this time of my Distress.

Con-

Consider not my unworthiness; for, I confess, I am a miserable Sinner, and deserve none of thy Favours.

My Sins have been without number, and multiplied above the Hairs of my Head.

But deal not with me according to my Sins, neither reward me according to my Iniquities.

But according to the multitude of thy tender Mercies, have Compassion on me, and blot out all my Iniquities.

O Father of Mercies, and God of all Comfort, look down upon this miserable Creature, and have pity on me.

It grieves me now from my Heart, that I have so often offended against thee. O that I had never sin'd. O, that I had never transgress'd thy Law.

All

All my Misery is from my self; but my Comfort and Relief must come from thee.

Despise not, I beseech thee, the Sacrifice of an Humble and Contrite Heart, and forgive me all my Sins.

Look not upon me, but upon the Blood and Passion of thy only Son, and through the Merits of his Sufferings, shew Mercy to me.

It is in my Redeemer, who laid down his Life for me, I place all my Confidence.

Since he is become my Advocate, and I have his Blood to plead for me, Why should I fear?

Fear not, my Soul, but seek Refuge in thy Saviour's Wounds; If thy whole Trust be there, thou canst not be forsaken.

O Jesus, in thee, I put my Trust; O Jesus, be now to me a powerful Redeemer. Shelter.

Shelter me now under the Shadow of thy Wings, and ſtand by me in the day of Tribulation.

Thou, O Jeſus, art the Refuge of the Miſerable, and Comfort of Sinners, viſit me now with Heavenly Comforts and Strength, and while the World is againſt me, be thou my Defence and ſupport me.

Remember, I beſeech thee, that exceſſive Grief which ſeiz'd thee in the Garden, and ſend now Relief to my ſinking Spirit.

I beſeech thee, by all thoſe Torments thou ſufferedſt for the ſins of Men, to have Compaſſion on me, and help me now in this hour.

Obtain for me that Spirit of Conformity and Meekneſs, with which thou carriedſt thy Croſs to *Mount Calvary*, there to die for our ſins.

I desire my Soul should be united to thine, my Suffering and Death to thine, that so my Sacrifice may be acceptable, which can only find acceptance through thee.

Now, O Jesus, I place my self by thee in the Garden, by thee at the foot of the Cross, and as there thou didst Offer thy self to thy Eternal Father, so now I Offer my self to thee.

I offer my self to suffer that Death, thou hast appointed for me, that Death, which is due to my Sins: I submit to all the Reproach and Confusion of it, I hope by Patience and Perseverance, through the Merits of my Redeemer, to obtain Pardon of my sins.

Help me, O my God, in this my last hour; Thou, who hast strengthen d the Martyrs in all their Sufferings, strengthen me now in mine.

Infuse

Infuse into my Soul a true love of thee, that in perfect Charity I may give up my Soul to thee.

Nothing is hard to a Soul, that truly loves thee; give me now, I beseech thee, O God, this Love.

Is it not my God, that calls me; are they not his Orders I obey? Go on then, my Soul, embrace cheerfully the Will of thy Lord.

If he demand thy Life, give it into his Hands; he demands nothing, but what is his; surrender it all, and rejoyce in fulfilling his Will.

What is thy Life here, compar'd to that Life to come? And if he will exchange now this Life of Misery into a Life of Joy, where is thy unhappiness?

Lord, thou art Good and Merciful in all thy ways, do with me as thou pleaseſt: I have no exception againſt thy Orders.

Only

Only give me thy Grace, that nothing be wanting on my part, then do all, that shall seem good in thy Eyes.

Here, as time will permit, it may be proper to add those short Prayers, above p. 173. *fitted for the approach of Death. Those Acts of* Hope and Charity, p. 115. *or the Acts of* Contrition, p. 126.

At the Place of Execution.

AT sight of it let the Prisoner bow down in Conformity to the Will of God, and then make a new Oblation of himself, Confessing and Adoring the Justice of God.

As for making Speeches there, especially such as are a burthen to the Memory, I cannot advise it, because this must be a hinderance to other Thoughts, and takes off the Mind from its better Work,

in

in which all loſs is irrecoverable. If any thing be neceſſary for publick Satisfaction, or doing Right to others, this is beſt left in Writing; beſides this, few Words to expreſs his Charity in which he dies, may be ſufficient. His chief buſineſs is to ſpeak to God, which he may do thus.

Jeſus Chriſt, Fountain of Mercy, have Compaſſion on thy poor Servant, and help me in this laſt Moment, help me in this time of Diſtreſs. Let thy Death and Paſſion plead for me, and ſtand betwext my Soul and the Divine Juſtice.

I give my ſelf wholy into thy Hands, reject me not: Now, Lord, according to thy good Will, ſhew Mercy to me; command my Soul to be receiv'd in Peace; for thou haſt Redeem'd me, O God of Truth. Lord Jeſus, let thoſe ſweet Words ſound in my Ears, *This day thou ſhalt be with me in Paradiſe.*

Receive

Receive me, my Crucified Jesus, into thy loving Arms, which were stretch'd forth for me on the Cross; receive me into those Embraces of thy infinite Charity, and draw my Soul to thee: Receive me, good Jesu, in thy Mercy, receive my Soul in Peace.

Merciful Jesu, thou art my Strength, my Refuge and my Deliverer. In thee I believe, in thee I hope, and thee only I desire to love. Call me now, I beseech thee, and I will answer; stretch forth thy Hand of Mercy to the Work of thy Hands, and let me not perish, whom thou hast Redeem'd by thy Precious Blood.

'Tis time for Dust to return to Dust, and my Spirit to thee, who gav'st it. Open then, Lord, the Gate of Life, and receive me; most Merciful Lord, according to the Multitude of thy tender Mercies, who receiv'd the Thief on

the

the Croſs, and now prepare my Soul, for hearing the ſame Promiſe of Mercy, which he did.

Now, Lord, let thy Servant depart in Peace, according to thy Word. But remember, I am but Duſt, and therefore enter not into Judgment with thy poor Servant, for how can I be Juſtified in thy ſight? I confeſs, I am unworthy to be admitted into thy Preſence; all my hope is in thy infinite Goodneſs and Mercy, which is able to purifie my Soul, and cleanſe me from all my Iniquities. In this I hope, and with this Hope I now beg of thee to manifeſt thy Goodneſs, and receive my Soul into thy Eternal Kingdom.

In the Confeſſion of thy Name I deſire to breathe out my laſt: Receive me therefore according to thy great Mercy: Open to me the Gate of Life, and ſecure me againſt all the Powers of Darkneſs; let thy Hand conduct me into the place of Refreſhment, the place thou

thou haſt prepar'd for thoſe that fear thee.

Thou know'ſt, O Lord, my life has abounded in Sin and Miſery; but thou aboundeſt in Mercy; and therefore in the Spirit of Humility and a Contrite Heart, I now beſeech thee to receive me, O good Jeſu, the Life and Health of my Soul; for 'tis not in the confidence of any Juſtice of mine, but only of thy Mercies, that I now make my Addreſs to thee.

I am the loſt Sheep, that now returns to my Shepherd, I have heard thy Voice, and deſire to follow it: And canſt thou now deſpiſe the cry of thy poor Sheep, who runs to thee for ſhelter? Receive him now, I beſeech thee into thy Fold. Haſt not thou commanded all to come to thee; and promis'd to hear and help thoſe that call upon thee in the day of Tribulation?

Behold

Behold I call upon thee, Lord; behold Tribulation is upon me, and there's none to help me, none that can ſave me, but thou, my good Jeſu. Save me, O Jeſus, in this hour.

O Chriſt Jeſus, who waſt Crucified for our Redemption, I beſeech thee, by that Love, which brought thee from Heaven, to have Compaſſion on me: Forgive me all my Sins, and by the Merits of thy bitter Paſſion ſatisfie for all my Failings, and ſupply all my Defects. Diſpoſe now my Soul, that it may be prepar'd to go forth to meet thee. Grant true Patience and perfect Reſignation in my laſt Anguiſh; Confirm my Faith, Strengthen me in Hope, and Perfect me in Charity, that departing hence, my Soul may be receiv'd into thy Mercy.

O dear Redeemer, by that Diſtreſs, which thou ſuffer'dſt on the Croſs, when thou criedſt out to thy

Eternal

Eternal Father, I beseech thee to have mercy on me in my extremity, and at the time when I cannot speak for my self, speak thou for me, who art the Eternal Word, and to whom the Father will refuse nothing.

O God, be merciful to me a Sinner: O God, be merciful to me a Sinner. Lord Jesus, into thy Hands I commend my Spirit: Lord Jesus, receive my Soul.

FINIS.

BRITISH MUSEUM

ERRATA.

PAge 8. Line 28. Read *proving*, p. 13. l. 3. r. *Injurious*, p. 15. l. 26. r. *Reſolution*, p. 17. l. 14. r. *Expoſes*, p. 20. l. 14. r. *ought*, l. 20. r. *ought*, p. 27. l. 12. r. *perceives*, p. 43. l. 17. r. *that*, p. 46. l. 11. r. *with*, p. 89. l. 20. r. *miſerable*, p. 93. l. 19. r. *humbly*, p. 139. l. 7. r. *conformable*, p. 141. l. 6. r. *and*, p. 149. l. 1. r. *future*, l. 14. r. *him*, p. 150. l. 1. r. *my*, p. 154, l. 13. r. *puniſhing*, p. 161. l. 3. r. *O*, l. 23. r. *unprofitable*, p. 133. l. 12. r. *Arch-Angels*, p. 167. l. 5. r. *is*, l. 21. r. *if*, p. 168. l. 18. r. *ſhould*, l. 20. r. *has*, p. 169. l. 21. r. *obey*, p. 174. l. 18. r. *thee*, p. 183. l. 15. r. *perſevere*, p. 184. l. 18. dele *it*, p. 185. l. 19. r. *to*, p. 224. l. 21. r. *beſeech*, p. 227. l. 4. r. *redeem'd*, p. 228. l. 13. r. *life*, p. 231. l. 14. r. *Patriarchs*, p. 236. l. 20. r. *Tribulation*, p. 242. l. 9. r. *Chriſt*.

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